

**Evaluation in English and Chinese Marketing Communications:
An Adaptation of the Appraisal Framework for the Genre of
Luxury Fashion Promotional Texts**

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ABSTRACT

This study draws attention to how evaluation in marketing communications is realised from a linguistic perspective and concludes that evaluation strategies can be different in two languages albeit in the same genre and with the same targets of evaluation. The overall aim of this study is to identify evaluation strategies in the genre of luxury fashion promotional texts in English and Chinese. This is achieved through the application of an adapted Appraisal framework under Systemic Functional Linguistics (SFL). Two comparative corpora, one in English (17,268 words) and the other in Chinese (19,103 words), are compiled from articles taken across the English and Chinese websites of three top-selling multinational luxury clothing companies: Chanel, Dior, and Louis Vuitton between 6th January and 8th March 2017, at the time of data collection when all the luxury fashion brands held fashion shows and their websites had potentially more updates, i.e. more articles. To identify the evaluation strategies, an extended framework of the Appraisal theory is established from Martin and White's (2005) and Don's (2016) as their frameworks are for general texts and a more specific framework for luxury fashion promotional texts is needed. This entails a great extension under the subsystem of Appreciation, in which subtypes related to the concepts of luxury and fashion are developed. The main findings indicate that firstly, the evaluation in the Chinese corpus is more explicit than the English corpus. This is not only due to the Chinese corpus having more instances of explicit evaluation, but even when the occurrence frequencies of implicit evaluation instances are similar in both corpora, the ways evaluation are implied are still comparatively more explicit in the Chinese corpus. Secondly, the Chinese corpus adopts a more emotive approach than the English corpus because of the substantially higher frequency of one particular subtype of emotional markers (identified as Reaction:Quality in the Appreciation system) in the Chinese corpus. Findings also show implications for marketing communications between the two languages in expressing some luxury- and fashion-related values. Despite a few caveats such as the researcher's subjectivity, and some degrees of ambiguity in between subtypes in the original Appraisal framework, it is argued that this research can contribute to the studies and practice of SFL, marketing, intercultural communication and transcreation.

DEDICATION

To the memory of my father,

Chi-Man Ho (1953-2015),

who always believed in me in achieving something great.

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TABLE OF CONTENTS

ABSTRACT	i
DEDICATION	ii
ACKNOWLEDGEMENTS.....	iii
TABLE OF CONTENTS.....	iv
LISTS OF ABBREVIATIONS	xi
LISTS OF TABLES AND FIGURES.....	xiv
CHAPTER 1 INTRODUCTION	1
1.1 Initial Observations.....	1
1.2 Aim and Objectives	3
1.3 Content and Structure of the Thesis.....	4
CHAPTER 2 DEVELOPING A THEORETICAL FRAMEWORK.....	7
2.1 Business Communications	7
2.2 Marketing Communications	9
2.2.1 Genres in B2C Marketing Communications	11
2.2.2 The Concept of Luxury	14
2.2.3 The Concept of Fashion	17
2.3 Definition of Evaluation.....	20
2.3.1 Evaluation as a Highly Context-dependent Phenomenon	21
2.4 Relevant Studies of Evaluation in Language.....	22
2.4.1 Genre Analysis	22
2.4.2 An Overview of SFL and Appraisal.....	24
2.4.3 Applications of Appraisal	25
2.4.4 Appraisal in Marketing Communications	27
2.4.5 Appraisal in Wine Appreciation.....	29

2.5	The Appraisal Framework: Examination in Detail	30
2.5.1	The Origin of Appraisal	30
2.5.2	Attitude.....	31
2.5.2.1	Inscribed versus Invoked Attitude	32
2.5.2.2	Affect.....	42
2.5.2.3	Judgement	45
2.5.2.4	Appreciation.....	48
2.5.3	Engagement.....	51
2.5.3.1	Monogloss	51
2.5.3.2	Heterogloss.....	52
2.5.4	Graduation.....	56
2.5.4.1	Force:Quantification	58
2.5.4.2	Force:Intensification	62
2.5.4.3	Focus	65
2.6	Conclusion: A Theoretical Framework Developed.....	68
	CHAPTER 3 DATA AND RESEARCH METHODOLOGIES	71
3.1	Presentation of the Data	71
3.2	Research Methodologies	76
3.2.1	Qualitative Method: A Refined Appreciation System	78
3.2.1.1	Reaction:Impact	80
3.2.1.2	Reaction:Quality	80
3.2.1.3	Composition:Balance (C:B).....	81
3.2.1.4	Composition:Complexity (C:C).....	81
3.2.1.5	Composition:Diversity (C:D).....	82
3.2.1.6	Composition:Texture (C:T).....	83

3.2.1.7	Valuation:Credibility (V:C)	84
3.2.1.8	Valuation:Distinctiveness (V:D)	85
3.2.1.9	Valuation:Exclusivity (V:E).....	86
3.2.1.10	Valuation:Heritage/Tradition (V:HT)	86
3.2.1.11	Valuation:Importance (V:I).....	87
3.2.1.12	Valuation:Modernity (V:M).....	88
3.2.1.13	Valuation:Preciousness (V:P)	89
3.2.1.14	Valuation:Product Quality (V:PQ).....	89
3.2.1.15	Valuation:Skilfulness (V:Sk)	89
3.2.1.16	Valuation:Surrealness (V:Su).....	90
3.2.1.17	Valuation:Unspecified (V:U)	91
3.2.2	Methodological Issues of using the Refined Appreciation System	96
3.2.3	A Revised Theoretical Framework and the Procedure of Data-coding	98
3.2.4	Quantitative Methods: Descriptive and Beyond Descriptive.....	100
3.2.4.1	Descriptive Method: Normalised Frequency	100
3.2.4.2	Beyond Descriptive Method: Log-likelihood	101
3.2.4.3	Applying the Two Methods in a Cross-examination	103
3.2.5	Combining the Qualitative and Quantitative Methods.....	104
3.3	Conclusion.....	106
CHAPTER 4	EMPIRICAL RESULTS.....	107
4.1	An Overview of Inscribed and Invoked Attitude.....	107
4.1.1	Instances of Inscribed and Invoked Attitude in Appreciation.....	107
4.1.2	Distribution of Invoked Attitude.....	115
4.1.3	Distribution of Graduation Resources.....	117
4.2	Close Examination of Inscribed and Invoked Attitude	118

4.2.1	Reaction:Impact (R:I).....	118
4.2.2	Reaction:Quality (R:Q)	120
4.2.2.1	More Lexical Items of Similar Meaning in Chinese.....	121
4.2.2.2	More Diverse Vocabulary in Chinese	121
4.2.2.3	More Lexical Items in the Meaning of Decoration in Chinese	126
4.2.3	Composition:Balance (C:B).....	127
4.2.3.1	Collocations of an Inscribed Lexical Item and a Neutral Lexical Item Related to Balance.....	128
4.2.3.2	Chinese Idioms.....	129
4.2.4	Composition:Complexity (C:C).....	131
4.2.4.1	More Inscribed Instances in Chinese	131
4.2.4.2	Great Number of Invoked Instances Especially in English	132
4.2.5	Composition:Diversity (C:D).....	132
4.2.6	Composition:Texture (C:T).....	134
4.2.7	Valuation:Credibility (V:C)	136
4.2.7.1	Most Instances are Invoked by In-group Allusions	137
4.2.8	Valuation:Distinctiveness (V:D).....	138
4.2.9	Valuation:Exclusivity (V:E).....	142
4.2.10	Valuation:Heritage/Tradition (V:HT)	143
4.2.11	Valuation:Importance (V:I).....	144
4.2.12	Valuation:Modernity (V:M).....	145
4.2.13	Valuation:Preciousness (V:P)	148
4.2.14	Valuation:Product Quality (V:PQ).....	151
4.2.15	Valuation:Skilfulness (V:Sk)	153
4.2.16	Valuation:Surreal (V:Su)	155

4.2.17	Valuation:Unspecified (V:U).....	156
4.3	Maximisation in Force	168
4.4	Double-coding.....	172
4.5	Conclusion.....	176
CHAPTER 5 DESCRIPTIVE ANALYSIS.....		179
5.1	Inscribed Instances.....	180
5.1.1	Fewer Inscribed Instances in English when Compared to Chinese	181
5.1.2	Only Invoked Instances in English when Compared to Chinese	187
5.1.3	No Evaluation in English when Compared to Chinese.....	198
5.2	Invoked Instances.....	203
5.2.1	Counter-expectancy.....	203
5.2.2	Logico-semantic Relations.....	207
5.3	Maximum Upscaling in Force under Graduation.....	212
5.3.1	Maximisation in Newness versus by Superlatives	213
5.3.2	Maximisation in Amount	218
5.3.3	Maximisation in Time	222
5.3.4	Maximisation in Quality	224
5.3.5	Infinity.....	226
5.4	Double-coding.....	229
5.4.1	Combinations Only Found in the Chinese Corpus.....	229
5.4.1.1	No Appreciation Instance in English	230
5.4.1.2	Only One Appreciation Instance in English.....	237
5.4.1.3	More than One Appreciation Instance in English.....	243
5.4.2	Combinations Only Found in the English Corpus	250
5.4.3	Combinations More Emotive in the Chinese Corpus.....	255

5.4.3.1	C:B+C:T=R:Q If the Target of Evaluation is a Body Part.....	255
5.5	Conclusion.....	259
 CHAPTER 6 DISCUSSION: IMPLICATIONS FOR LUXURY FASHION MARKETING COMMUNICATIONS		
		263
6.1	Exclusivity	263
6.2	Heritage.....	264
6.3	High-price	266
6.4	High-quality	267
6.5	High Social Status	269
6.6	Uniqueness	270
6.7	Modernity.....	271
6.8	Conclusion.....	272
 CHAPTER 7 CONCLUSIONS.....		
		274
7.1	Overview of Aim and Methods	274
7.2	Summary of Findings.....	274
7.3	Original Contributions	276
7.4	Limitations	278
7.5	Indications for Further Research	280
 APPENDICES		
		282
Appendix 1 An Example of Data		282
Appendix 2 Primary Data		283
Appendix 3 Distribution of Invocation Types in Each Appreciation Subtype.....		284
Appendix 4 Distribution of Graduation Resources in Each Appreciation Subtype		301

Appendix 5 The Article of a Diamond Watch	335
REFERENCES.....	336

LISTS OF ABBREVIATIONS

–	Downscaling in Graduation
[5.1]	An example
+	Upscaling in Graduation
+/-	(Next to LL value) lower/higher frequency (+) means higher frequency in the English corpus or in inscribed instances; (-) lower frequency in the English corpus or inscribed instances)
>/<	Symbol for difference between normalised frequencies
B2B	Business-to-business
B2C	Business-to-consumer
Bold	A marker of inscribed attitude in examples/meaningful differences, i.e. LL values (over 3.84)
C:B	Composition:Balance
C:C	Composition:Complexity
C:D	Composition:Diversity
C:T	Composition:Texture
<u>Double underline</u>	A case of maximum Force or Focus in examples
EN	An extract of English text from the data
J:C	Judgement:Capacity
J:N	Judgement:Normality
J:P	Judgement:Propriety
J:T	Judgement:Tenacity

J:V	Judgement:Veracity
LL	Log-likelihood
n/a	Not available
NF	Normalised frequency
R:I	Reaction:Impact
R:Q	Reaction:Quality
RF	Raw frequency
SFL	Systemic Functional Linguistics
<u>Single underline</u>	A further emphasis in texts/A case of Force:Intensification in examples
<u>Thick underline</u>	A marker of invoked attitude in examples
ToE	Target of evaluation
V:C	Valuation:Credibility
V:D	Valuation:Distinctiveness
V:E	Valuation:Exclusivity
V:HT	Valuation:Heritage/Tradition
V:I	Valuation:Importance
V:M	Valuation:Modernity
V:P	Valuation:Preciousness
V:PQ	Valuation:Product Quality
V:Sk	Valuation:Skilfulness

V:Su	Valuation:Surreal
V:U	Valuation:Unspecified
ZH	An extract of Chinese text from the data

LISTS OF TABLES AND FIGURES

TABLES

Table 2.1 Subtypes of Judgement and Their Lexical Realisations (Martin and White, 2005:53)	47
Table 2.2 Subtypes of Appreciation and Their Lexical Realisations (Martin and White, 2005:56)	50
Table 3.1 Data Distribution.....	75
Table 3.2 Subtypes of Appreciation and Their Lexical Realisations for the Genre of Luxury Fashion Promotional Texts (Adapted from Martin and White, 2005:56)	95
Table 3.3 Example of a Log-likelihood Value.....	102
Table 4.1 Distribution between Inscribed and Invoked Instances within Each Corpus	110
Table 4.2 Distribution between Inscribed and Invoke Instances across Two Corpora .	114
Table 4.3 Distribution of Invoked Instances	116
Table 4.4 Distribution of Graduation Resources.....	117
Table 4.5 Distribution of Invoked R:I Instances	120
Table 4.6 Markers of Inscribed R:Q Instances about Beauty	126
Table 4.7 Lexical Items forming Inscribed C:B Instances in the Chinese Corpus	128
Table 4.8 Four-character Chinese Idioms in Inscribed C:B Instances.....	129
Table 4.9 Distribution of Invoked C:B Instances.....	130
Table 4.10 Distribution of Invoked C:D Instances in Scope under Graduation	134
Table 4.11 Distribution of Invoked C:T Instances.....	135
Table 4.12 Distribution of Invoked V:C Instances	137

Table 4.13 Markers of Inscribed V:D Instances	140
Table 4.14 Distribution of Invoked V:D Instances	141
Table 4.15 Distribution of Invoked V:I Instances.....	145
Table 4.16 Markers of Inscribed V:M Instances.....	146
Table 4.17 Distribution of Graduation Resources in V:M.....	147
Table 4.18 Distribution of Inscribed V:P Instances	149
Table 4.19 Distribution of Invoked V:PQ Instances.....	152
Table 4.20 Distribution of Inscribed V:Sk Instances	154
Table 4.21 Distribution of Invoked V:Sk Instances.....	155
Table 4.22 Explicit Negative Lexical Markers	159
Table 4.23 Summary of Discussion between 4.2.1 and 4.2.17	165
Table 4.24 Instances of Maximisation in Force	171
Table 4.25 Distribution of Double-coding Combinations.....	175
Table 4.26 Double-coding Combinations	175
Table A3.1 Distribution of Invoked R:I Instances	284
Table A3.2 Distribution of Invoked R:Q Instances	285
Table A3.3 Distribution of Invoked C:B Instances.....	286
Table A3.4 Distribution of Invoked C:C Instances.....	287
Table A3.5 Distribution of Invoked C:D Instances	288
Table A3.6 Distribution of Invoked C:T Instances	289
Table A3.7 Distribution of Invoked V:C Instances	290

Table A3.8 Distribution of Invoked V:D Instances	291
Table A3.9 Distribution of Invoked V:E Instances.....	292
Table A3.10 Distribution of Invoked V:HT Instances.....	293
Table A3.11 Distribution of Invoked V:I Instances.....	294
Table A3.12 Distribution of Invoked V:M Instances.....	295
Table A3.13 Distribution of Invoked V:P Instances	296
Table A3.14 Distribution of Invoked V:PQ Instances	297
Table A3.15 Distribution of Invoked V:Sk Instances	298
Table A3.16 Distribution of Invoked V:Su Instances	299
Table A3.17 Distribution of Invoked V:U Instances	300
Table A4.1 Distribution of Graduation Resources in R:I	302
Table A4.2 Distribution of Graduation Resources in R:Q.....	304
Table A4.3 Distribution of Graduation Resources in C:B	306
Table A4.4 Distribution of Graduation Resources in C:C	308
Table A4.5 Distribution of Graduation Resources in C:D.....	310
Table A4.6 Distribution of Graduation Resources in C:T	312
Table A4.7 Distribution of Graduation Resources in V:C	314
Table A4.8 Distribution of Graduation Resources in V:D.....	316
Table A4.9 Distribution of Graduation Resources in V:E	318
Table A4.10 Distribution of Graduation Resources in V:HT	320
Table A4.11 Distribution of Graduation Resources in V:I	322

Table A4.12 Distribution of Graduation Resources in V:M	324
Table A4.13 Distribution of Graduation Resources in V:P	326
Table A4.14 Distribution of Graduation Resources in V:PQ	328
Table A4.15 Distribution of Graduation Resources in V:Sk	330
Table A4.16 Distribution of Graduation Resources in V:Su	332
Table A4.17 Distribution of Graduation Resources in V:U.....	334

FIGURES

Figure 2.1 Levels of Genre Description in B2C Marketing Communications (Adapted from Bhatia 1993:59 and 2005:31)	13
Figure 2.2 Common Values Associated with the Concept of Luxury	17
Figure 2.3 An Overview of the Appraisal Framework (Adapted from Martin and White, 2005:38)	31
Figure 2.4 Systems of Invocation of Martin and White (2005) and Don (2007, 2016)..	34
Figure 2.5 System of Invocation for This Study (Adopted and Adapted from Martin and White (2005) and Don (2007, 2016)	42
Figure 2.6 Graduation System (Martin and White, 2005:154, Figure 3.8).....	57
Figure 2.7 Graduation System (Hood, 2010:105, Figure 3.2(f))	58
Figure 2.8 Building a Graduation System for This Study – Force:Quantification	62
Figure 2.9 Building a Graduation System for This Study – Force.....	65
Figure 2.10 Adopted Graduation System for This Study.....	68
Figure 2.11 Theoretical Framework for This Study.....	69
Figure 3.1 Adapted Appreciation System for the Genre of Luxury Fashion Promotional Texts (Adapted from Martin and White, 2005:38 and Hommerberg and Don, 2015:9)	79
Figure 3.2 Revised Theoretical Framework for This Study.....	98
Figure 3.3 Process of Examination	105

CHAPTER 1 INTRODUCTION

1.1 Initial Observations

The luxury market in China has been booming for decades (Chevalier and Lu, 2009; Li, Li and Kambele, 2012; Zhan and He, 2012; Kapferer, 2014b). To succeed in the China market, marketing communications have to be available in Chinese. However, a considerable number of multinational companies still struggles in entering and surviving in the China market. One of the main reasons is that these companies fail to consider the cultural factors and channel these factors in marketing communications in Chinese (Petcu, 2010; Gao, 2013; Hsu, 2018; South China Morning Post, 2018). In fact, since English is a lingua franca in international business contexts, other non-English languages may be given a lesser significance when a marketing campaign is planned (Bargiela-Chiappini, Nickerson and Planken, 2013).

From the perspective of academia, many studies of luxury marketing management emphasise certain values such as uniqueness, exclusivity, heritage, social status, etc. (e.g. Dubois, Laurent and Czellar, 2001; Jackson, 2004; Yeoman, 2011; Li, Li and Kambele, 2012; Zhan and He, 2012), as essential in projecting the concept of luxury in marketing communications, but few question whether these values are perceived in exactly the same way in two different cultures, and if not, what are the differences. To continue the discussion above, it can be said that multinational companies are capable of and most often use English to communicate their marketing messages. However, a fair number of these companies are not able to enter and survive in the China market because they fail to communicate their marketing messages in Chinese (Petcu, 2010; Gao, 2013; Hsu, 2018; South China Morning Post, 2018). From this, it is hypothesised that what messages and how they are communicated are different in English and Chinese. For this reason, this study will compare a set of comparable marketing texts in English and Chinese, with a focus on marketing texts in the field of luxury fashion. This is because among all luxury commodities markets, the luxury fashion market in China is the fastest growing in the world (Gazzola, Pavione and Pezzetti, 2017; Consultancy.asia, 2018).

To compare marketing texts in English and Chinese, it seems appropriate to adopt a linguistic approach in this study. In this approach, how the same aforementioned values (uniqueness, exclusivity, heritage, social status, etc.) are expressed in English and Chinese is investigated by identifying certain linguistic resources and through these linguistic resources, the differences in the two languages can be compared. These linguistic resources form the evaluation strategies in marketing communications. Marketing communications can be argued as a persuasive kind of business communications. With an ultimate goal to persuade the readers to buy a product and/or a service, it can be expected that some forms of evaluation – as a means to achieve persuasion – are presented in marketing communications. Evaluation is important for the understanding of marketing communications and can be realised by different types of linguistic resources. However, the types of linguistic resources that realise evaluation may not be necessarily the same in different languages. This is why the focus of this thesis is to study evaluation realised by linguistic resources in English and Chinese (in luxury fashion promotional texts), with a view to not only understanding marketing communications in one language but offering some insights in cross-cultural marketing communications.

Before moving on to set the aims and objectives of this study, it is necessary to delineate the position of the researcher and bring to light its implications to the research process. Since the researcher is an English-Chinese translator with experience translating luxury fashion texts (hence the choice of this topic), an observation in her own translation that evaluation in Chinese is more explicit and emotive in this genre may in certain degree affect the judgement of the text data in this study. In addition, since she is not a native English speaker, this also poses problems as an analyst of the text data, to determine whether a word or phrase is evaluative and under which categories. All these issues will be addressed in detail in Chapter 3.

1.2 Aim and Objectives

With the above rationales for the present study, the overarching aim of this study is to compare the evaluative language in English and Chinese in the genre of luxury fashion promotional texts. To achieve this aim, three objectives are identified below.

1. to identify the evaluation strategies in luxury fashion promotional texts in English and Chinese
2. to identify similarities and differences (if any) between English and Chinese luxury fashion promotional texts
3. to investigate any possible implications of the evaluation strategies and their similarities and differences (if any) in English and Chinese for luxury fashion marketing communications.

The above three objectives are related sequentially: only by fulfilling the first objective can the second objective be achieved and so on. To fulfil the first objective, which is to identify the evaluation strategies, it is necessary to know what exactly are *evaluation strategies*. Linguistic resources that are regarded as evaluative, in other words, possess the function to persuade will be identified as instances of evaluation. When recurring patterns of certain evaluative linguistic resources are found, they will be labelled as evaluation strategies. To determine what linguistic resources are evaluative, a framework on the language of evaluation will need to be developed. Only by developing such framework and examining a relatively large quantity of luxury fashion promotional texts in this framework will we be able to understand the evaluation strategies in English and Chinese. Then a contrastive analysis will be conducted to identify the similarities and differences between the two languages in terms of evaluation strategies in texts of this genre as set out in the second objective. After the similarities and differences in English and Chinese in texts of this genre are identified, it can then be possible to interpret any potential implications for luxury fashion marketing communications, i.e. fulfilling the

third objective. In summary, the above three overall objectives can be achieved by taking the following steps:

1. to establish a theoretical framework within which a clear set of subtypes covering different evaluative linguistic resources are identified
2. to identify sizeable comparable corpora in English and Chinese in the genre of luxury fashion promotional texts
3. to apply the theoretical framework established in 1 to the data of the corpora identified in 2. More specifically, to analyse the English and the Chinese data quantitatively to obtain patterns of evaluative linguistic resources, i.e. the evaluation strategies (at this point the first objective is fulfilled)
4. to compare the evaluation strategies qualitatively in the English and the Chinese data revealed in 3 (this fulfils the second objective)
5. to identify relevant implications for luxury fashion marketing communications from the results in 4 (this fulfils the third objective)

The next section 1.3 details how these five steps will be taken in the following chapters.

1.3 Content and Structure of the Thesis

In the next chapter, Chapter 2, a theoretical framework for studying the language of evaluation is established. This is done by firstly exploring various studies in business and marketing communications, before identifying the genre of luxury fashion promotional texts as a genre in business-to-consumer marketing communications. Then relevant concepts such as *luxury* and *fashion* will be discussed before defining the term *evaluation* and relevant studies of evaluation in language will be reviewed. After that, Appraisal will be justified as the main theoretical framework for this study and a thorough examination

of the Appraisal framework will follow with a goal of developing the fundamental theoretical framework of this study.

In Chapter 3, not only the questions of data and methodology are addressed but the theoretical framework established in Chapter 2 is further refined to fit specifically for studying the genre of luxury fashion promotional texts. This chapter consists of three main parts. The first part presents the data after issues relative to the selection of data, for example, time period and word counts, are addressed. The second part details both the research methodologies used in this study. Firstly, the advantages and disadvantages of different research methodologies in studies of evaluation in language are explored before proposing the use of the UAM Corpus Tool in this study, which is an annotation tool to aid the coding of evaluative linguistic resources. Secondly, a refined subsystem under the theoretical framework is introduced to identify linguistic resources related specifically to the genre of luxury fashion promotional texts. Relevant methodological issues in applying the refined subsystem are also discussed. Thirdly, a revised theoretical framework and the procedure of data-coding are introduced. Fourthly, two quantitative methods used to compare the statistical results of the two corpora are presented. The last part is a brief conclusion which summarises Chapter 3 and links Chapter 4.

The quantitative results of data-coding (i.e. identification of evaluative linguistic resources) are presented in Chapter 4. They are presented in the subtypes under the subsystems in the theoretical framework updated in Chapter 3. The similarities and differences between the English and the Chinese corpus are cross-examined in the subsystems. As a result, specific evaluation strategies (i.e. recurring patterns of certain evaluative linguistic resources) are identified.

Chapter 5 deepens the investigation by looking into *why* and *how* the specific evaluation strategies identified in Chapter 4 are formed in the two corpora. The *why* and *how* are exemplified in four parts which reveal the main findings of this study.

Chapter 6 turns the attention back to marketing communications. It discusses how the quantitative results in Chapter 4 and the qualitative results in Chapter 5 can contribute to the understanding of luxury fashion marketing communications in both English and Chinese. This chapter takes relevant concepts of luxury and fashion discussed in Chapter 2 as points of departure to reveal any possible implications from the perspective of linguistics for marketing.

Chapter 7 concludes the entire study by firstly summarising the aim and objectives of this study, what actions are taken to achieve these aim and objectives, and what is achieved, then goes into presenting the contributions, limitations of this study and suggestions for further research.

CHAPTER 2 DEVELOPING A THEORETICAL FRAMEWORK

With the overarching aim in the previous chapter identified: to compare the evaluative language in English and Chinese in the genre of luxury fashion promotional texts, this chapter will develop a theoretical framework by firstly situating the genre of luxury fashion promotional texts in a broader context. This exploration begins in business communications in 2.1, and then moves on to a more specific context of marketing communications in 2.2. In 2.2, different genres in business-to-consumer marketing communications will be examined in 2.2.1, and it is followed by a more specific discussion on concepts related to the genre of luxury fashion promotional texts in 2.2.2 (the concept of luxury) and 2.2.3 (the concept of fashion). 2.3 will define the term *evaluation* in this study and discuss the nature of evaluation in 2.3.1. After that, a detailed review of literature of evaluation in language will be presented in 2.4, with subsections covering evaluation studies using genre analysis (2.4.1), an overview of SFL and Appraisal (2.4.2), evaluation studies using Appraisal (2.4.3), and those that are in the genre of marketing texts (2.4.4) and in wine appreciation (2.4.5) specifically. This sets a foundation for a thorough examination of the Appraisal framework against the genre of luxury fashion promotional texts in 2.5 in order to develop a theoretical framework that is suitable for this study. In 2.6, the developed theoretical framework will be presented.

2.1 Business Communications

This study is set in a business context and for this reason it seems necessary to explore the concept of business communications. The term *business communications* can be understood as an integrated “umbrella” concept covering all formal and informal communications within a business context (Louhiala-Salminen, 2009:312). In such business context, communication can be broadly categorised into two types. It can be between people within their own business organisation (internal), and with other people outside of their own organisation (external), who may or may not be engaged in business (Nickerson, 2014). Whether these people are within or outside the organisation, they are the stakeholders of the organisation. Internal stakeholders can be the employees of the organisation, while external stakeholders can be divided into two broad types: those that

are engaged in another business, e.g. other business organisations, and those that are not, e.g. the general public, individual consumers. These kinds of business communications are sometimes referred to as business-to-business (B2B) communications and business-to-consumer (B2C) communications respectively (e.g. Minett, 2002; Davies, 2003; Pels, Gummesson and Polese, 2009; Blythe, 2013; Swani, Brown and Milne, 2014; Kurtz, 2016).

Just like any kind of communication, business communications have its written and spoken forms. Some of the most commonly studied written forms of business communications include faxes, emails, memos, and sales letters (e.g. Louhiala-Salminen, 1997, 1999; van Nus, 1999; Mulholland, 1999; Nickerson, 1999; Zhu, 2000, 2001, 2008, Gimenez, 2006, 2015, Cheung, 2010, 2011; Nguyen and Oliver, 2015; Ho, 2018). Business meetings and negotiations in particular, on the other hand, have been some of the most popular spoken forms of business communications under study (e.g. Bargiela-Chiappini, 1993; Bargiela-Chiappini and Harris, 1997; Poncini, 2002, 2004, Mullany, 2004, 2007, Rogerson-Revell, 2007, 2008, 2010; Clifton, 2014; Tseng *et al.*, 2015; Zhu, 2015; Du-Babcock and Tanaka, 2016; Agndal, 2017; Chan, Schnurr and Zayts, 2018). All these written and spoken forms address a variety of stakeholders, both internal and external, in other businesses (B2B) and non-business organisations or individuals (B2C).

On top of the foundation of written or spoken B2B or B2C business communications, there are studies with a specific focus, such as Business English as a lingua franca (BELF) in European business communications (e.g. Vandermeeren, 1999; Louhiala-Salminen, Charles and Kankaanranta, 2005; Nickerson, 2005, 2015; Charles, 2007; Kankaanranta and Planken, 2010; Kankaanranta, Louhiala-Salminen and Karhunen, 2015; Alharbi, 2016; Björkman, 2016; Nygren, 2018), workplace discourse (e.g. Thomas, 2007; Kondo, 2009; Koester, 2012; Glen and Jacobs, 2015; Holmes and Stubbe, 2015) and intercultural business communications (e.g. Zhu, 1999, 2000, 2001, 2005, 2008; Gibson, 2000; Varner, 2000; Jameson, 2007; Malyuga, 2015; Tuleja, 2016; Malyuga and Tomalin, 2017; Neuliep, 2018). In addition to all the aforementioned foci of study, due to the evolution of the internet, research on multimodal communications in business has become prevalent

(Garzone, 2009), where many companies combine several forms of communications including written, spoken texts and visual images to get their message across (e.g. Bilgihan and Bujisic, 2015; Dijkman *et al.*, 2015; Madleňák *et al.*, 2015; Xu, Wang and Yu, 2015; Ryan, 2016). Some of the most common internet tools that cover the modes of written, spoken texts and visual images are social media like Facebook and Twitter (e.g. Gamboa and Gonçalves, 2014; Swani, Brown and Milne, 2014; Dehghani and Tumer, 2015; Soboleva, Burton and Khan, 2015; Kwok and Yu, 2016; Park, Ok and Chae, 2016). These social media have been adopted widely as means in business communications

All the above studies suggest that the study of business communications is broad, diverse, and often overlaps with other disciplines, i.e. it is interdisciplinary. Due to its breadth, diversity and interdisciplinary characteristic, the scope of a business communications study like this present study needs to be narrowed down for a clearer and more precise focus.

2.2 Marketing Communications

To narrow down the scope of the study into a more specific field, it can be argued that the genre of promotional texts in English and Chinese found on luxury fashion websites fall into the category of marketing communications, which is one particular subtype of business communications. The main function of marketing communications (to persuade) aligns with the communicative purpose of the luxury fashion promotional texts analysed in this study. This function and other functions related to the persuasive nature of marketing communications will be examined in this section and the discussion of various genres of marketing communications will follow in 2.2.1, before looking into the concepts of luxury and fashion in 2.2.2 and 2.2.3, which are relevant to the genre of luxury fashion promotional texts.

In 2.1, business communications are identified to have two main types: B2B and B2C. Marketing communications can also be divided into B2B and B2C (Minett, 2002; Swani, Brown and Milne, 2014). The relation between business communications and marketing communications is that of a mother-and-child. Business communications, as mentioned

in 2.1, cover all formal and informal communications within a business context (Louhiala-Salminen 2009:312). These include all kinds of persuasive or non-persuasive communications within a business context. Marketing communications, on the other hand, are sometimes considered interchangeable with the term *promotion* (Masterson and Pickton, 2010; Marshall, Solomon and Stuart, 2012). The term *marketing communications* refers to “communication[s] designed and implemented to *persuade* others to accept ideas, concepts or things; to motivate audience members to take action” (Masterson and Pickton, 2010:270, my italics). In this definition, we can see that the primary function of marketing communications (or promotion) is to persuade, and the ultimate goal of persuasion is to change the thinking and/or behaviour of the audience. Therefore, marketing communications include mainly the *persuasive* kinds of communications within a business context. In this sense, marketing communications can be argued to be a subtype of business communications that are persuasive.

Other scholars such as Fill (2013) take a more product/service-oriented approach and propose other functions of marketing communications. His definition of the goal of persuasion is more specific than but similar to Masterson and Pickton’s (2010), which is “to encourage further positive purchase-related behaviour” (Fill 2013:15). Other than persuasion, Fill (2013) believes that marketing communications can also differentiate, reinforce and inform the target customers. He explains that to differentiate is “to make a product or service stand out in the category”; to reinforce is “to consolidate and strengthen previous message and experiences”; and to inform is “to make known and advise of availability and features” (Ibid:15).

However, it can be argued that all these other functions of marketing proposed by Fill (2013) can be regarded as different persuasive strategies, and they all contribute to the ultimate goal of persuasion proposed by Masterson and Pickton (2010): to motivate the audience to take action. When a customer is told that a product is different or unique in one category (to differentiate), it can be seen as a persuasion that s/he should value this product higher than the others in the same category. If this idea of *this product is unique* is reinforced, the persuasion is strengthened and consolidated in the customer’s mind,

which also contributes to a positive purchase-related decision. When the availability and features of the product are made known and advised to the customer (to inform), for example, by advertisements in TV, magazines, or product descriptions on a company website, it actually makes it easier for and encourages the customer to get the product, which again motivates the customer to take action. Therefore, it can be deduced that the main function of marketing communications is to persuade, and persuasion can be realised in different ways including differentiation, reinforcement and information offering.

Since marketing communications are a subtype of business communications, it can also be categorised internally (e.g. a memo from the management to the employees to persuade them to join a training programme), and externally with other businesses (e.g. sales letters from one company to another promoting its products or services) or non-business organisations or individuals (e.g. a company website targeting its potential individual customers). Owing to the fact that the data of this study is taken from company websites which are in the public domain, the data is identified as a form of B2C marketing communications. However, there are still many different genres within the scope of B2C marketing communications. 2.2.1 below will open a discussion on different genres of B2C marketing communications, with a view to understanding better where the genre chosen for this study is situated in the scope of B2C marketing studies.

2.2.1 Genres in B2C Marketing Communications

A genre is essentially defined by the communicative purposes it tends to serve (Bhatia, 1993, 2004, 2005, 2014). These communicative purposes can be characterised at various levels of generalisation (Bhatia, 2005). In the most generalised form, communicative purposes can be realised in generic values, such as description, evaluation, and instruction. The combination of these generic values gives rise to specific choices of rhetorical acts and linguistic resources, which shape its genre colony, e.g. reporting genres, promotional genres (Ibid). In business communications, both Bhatia (1993, 2004, 2005, 2014) and Nickerson (2000) have identified several subgenres under the broad business genres. For example, professional genres – communicative events between

professionals within a discipline (e.g. law, accounting, medicine) where specialised languages are used (Bhatia, 2004). For example, a contract drafted by a lawyer. Another one is relational genres, which are communicative events between people in an organisation that construe the characteristics of the organisation (Nickerson, 2000), like email exchanges between employees. These two genres are within the scope of business communications but neither of them is within the scope of marketing communications.

For genres in marketing communications, one of the most common is promotional genres (Bhatia, 1993, 2004, 2005, 2014; Nickerson, 2000). These are communicative events in which a product or service is being promoted to potential customers (business or non-business). These are the most relevant genres to this study of evaluation. This is because according to Bhatia (2004), promotional genres contain the dominant generic value of evaluation (another less-dominant generic value of promotional genres is description), as the product or service being promoted needs to be evaluated or appraised in order to change the readers' impression of this product or service and persuade them to make a purchase. While the concept of evaluation is the most prominent concept in this study and will be discussed in greater detail in 2.3, from Bhatia's (2004) statement here, it can be understood that to be persuaded, or to achieve persuasion, is a goal and evaluation is a means to achieve it. Promotional genres, as mentioned at the beginning of this section, are a genre colony and have general communicative purposes (evaluation and description). This colony can fork out into many other genres and subgenres in more specific communicative purposes, media and the products or services promoted. In addition, promotional genres can cover both B2B and B2C marketing communications. Since the data in this study was identified as a form of B2C marketing communications in 2.2, Figure 2.1 below gives an outline of the levels of generic description within the scope of B2C marketing communications.

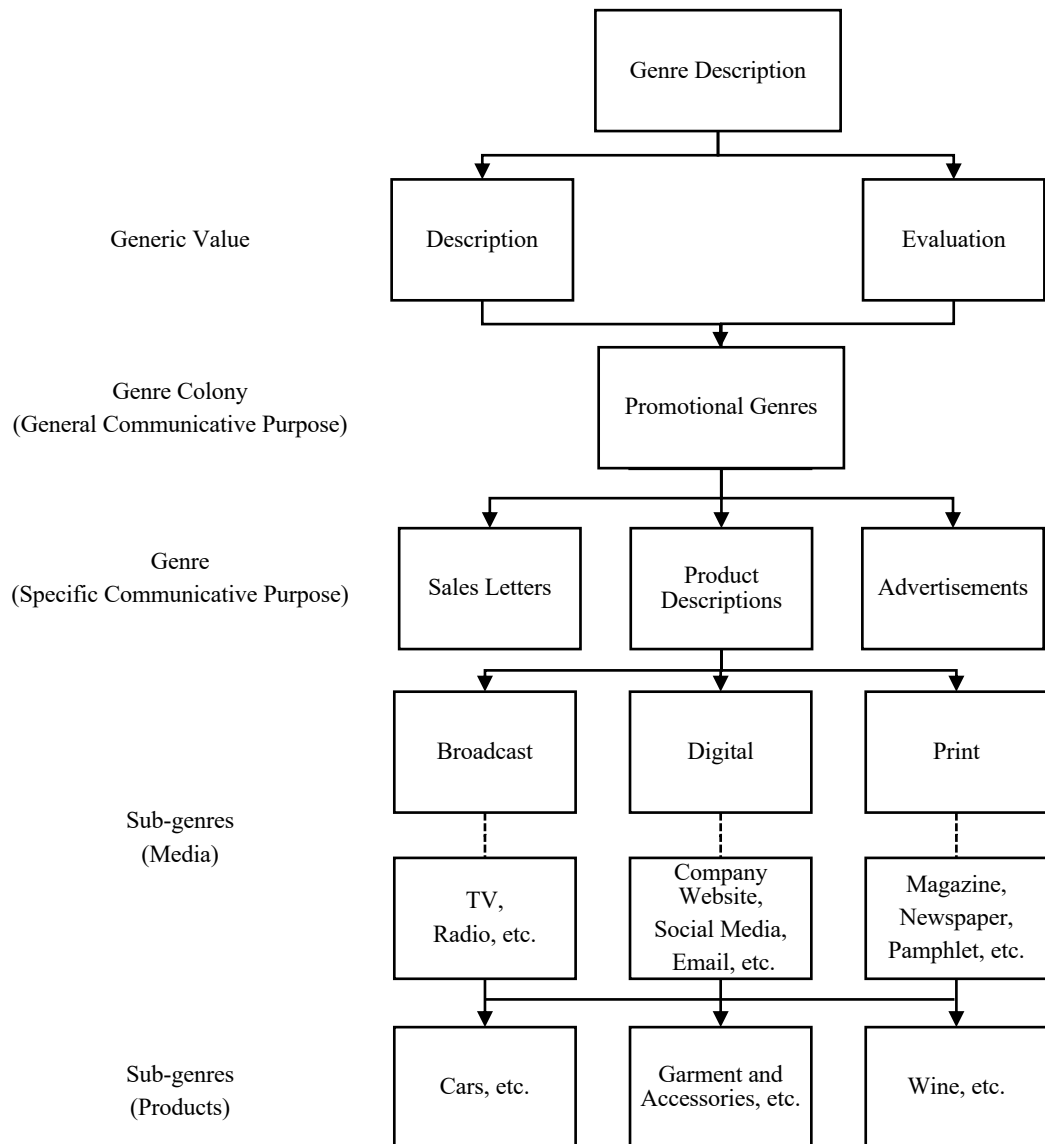


Figure 2.1 Levels of Genre Description in B2C Marketing Communications (Adapted from Bhatia 1993:59 and 2005:31)

The genres and subgenres listed in Figure 2.1 are by no means exhaustive. Nevertheless, the varieties and the suggested possible combinations are enough to give a clear picture of the versatility of promotional genres. If the data of this study (see 3.1) is examined against Figure 2.1, one can see that the data is in the format of a product description (with images of and texts about products, see Appendix 1) in a company website. To avoid

repetition and for the ease of reference, these texts of product descriptions in company websites will be simply referred as promotional texts. As put forward in the initial observations mentioned in 1.1, it is the luxury fashion industry that the promotional texts of this study are taken from. Because of this, it seems necessary to define the concepts of luxury and fashion. These are covered in 2.2.2 and 2.2.3 below respectively.

2.2.2 The Concept of Luxury

Etymologically, the word *luxury* comes from the Latin word *luxuria*, which means excess or “extras of life” (Danziger, 2005:51). Academically in the discipline of luxury marketing, definitions on luxury are built on this excess-ness or extra-ness, and scholars seem to agree that luxury has the connotation or attitudinal meaning of things that are desired but not essential (e.g. Goody, 2006; Wiedman, Hennings and Siebels, 2007). The nature of being excess or nonessential in the concept of luxury suggests potentially more instances of evaluation in texts about luxury products than non-luxury products, because unlike non-luxury products of which the demand can be basic and constant (e.g. when someone is thirsty, they buy water), luxury products are not essential, and their demand often needs to be created through persuasion. Based on this line of argument and as stated earlier in 2.2.1 that evaluation is a means to achieve persuasion, the scale of this study is narrowed down to investigate evaluation strategies in promotional texts about luxury products.

But what is *luxury* in more specific terms? Luxury is an obscure concept and what is considered extras of life or nonessential can be subjective. One big factor that affects this perception is culture (Vigneron and Johnson, 2004; Kapferer and Bastien, 2009; Yeoman, 2011). Since this study investigates the evaluation strategies in English and Chinese, what is perceived as luxury can be different among members of the particular discourse community of luxury, such as luxury companies and their customers, in English- and Chinese-speaking communities. Although it seems impossible to locate a universal definition of luxury, there are common grounds for understanding the concept of luxury in two or more different cultures. Certain values have frequently been associated with the concept of luxury in studies of luxury of both Occidental and Chinese cultures, these

values include exclusivity, heritage (having a long history or tradition), high-price, high-quality, high social status and uniqueness (Dubois, Laurent and Czellar, 2001; Jackson, 2004; Yeoman, 2011; Li, Li and Kambele, 2012; Zhan and He, 2012).

The value of exclusivity is well documented in the literature on luxury (Pantzalis, 1995; Vigneron and Johnson, 1999, 2004; termed 'rarity' in Phau and Prendergast, 2000; termed 'scarcity' in Dubois, Laurent and Czellar, 2001; Kapferer and Bastien, 2012b). It separates luxury and non-luxury goods by stressing the rarity or scarcity. Luxury products are often marketed as something that is limited in quantity and not readily available (Dubois, Laurent and Czellar, 2001; Vigneron and Johnson, 2004; Kapferer, 2017).

According to Morley and McMahon (2011), Dion and Borraz (2015) and Dubois *et al.* (2001), descriptions related to heritage or tradition generate a positive value that is shared by the sellers and consumers in the community of luxury consumption. Chevalier and Lu (2009) substantiate this view further by finding out that classic models of a brand, such as the monogram design of Louis Vuitton's leather goods and the perfume Chanel No. 5, are a heritage, and one of the core values that defines the brand as luxury. Hence, companies and their products that have a long history are often associated with the concept of luxury and this value is emphasised as a selling point by luxury companies and favoured by luxury consumers.

Another value that helps to understand the concept of luxury is the high-price. To a certain degree, the value of high price is linked to the value of exclusivity because when a product is extremely expensive, only a minority of people can afford it and this, in turn, differentiates it from inexpensive products, increases its exclusivity and thus makes it luxury (Kapferer, 1998; Dubois, Laurent and Czellar, 2001; Jackson, 2004; Vigneron and Johnson, 2004; Kapferer, 2017).

Emphasising the quality of products is crucial in building the image of luxury products (Dubois, Laurent and Czellar, 2001; Vigneron and Johnson, 2004; Tynan, McKechnie and Chhuon, 2009; Turunen and Laaksonen, 2011; Li, Li and Kambele, 2012). Emphases

of high quality can be communicated in different ways: a comparison of the product in question to all the other similar products in order to highlight that its quality is the best, or a description on the craftsmanship of a product (Kapferer, 1998; Vigneron and Johnson, 2004).

The concept of luxury is also associated with the value of high social status. Status is defined as a position compared to others on certain dimensions that are considered important by society, such as wealth, physical attractiveness or other personal achievements like being successful in a career (Hyman, 1942). It is argued that luxury consumption can make the buyer feel that her/his social status is enhanced (Dubois and Czellar, 2002; Nelissen and Meijers, 2011). To channel this value in their products, luxury companies often employ the means of celebrity endorsement or make references to royals and aristocrats such as kings, queens, dukes and lords to make a connection that people who use their products are of high social status (Fionda and Moore, 2009; Williams, 2009; Kapferer and Bastien, 2012b; Kapferer, 2014a).

The value of uniqueness is also justified by many scholars in the study of luxury marketing (Dubois, Laurent and Czellar, 2001; Vigneron and Johnson, 2004; Calefato, 2014; Kapferer, 2017) as an indispensable value when creating an impression of luxury. Being unique or special is one of the prominent characteristics of luxury products, and this differentiates from non-luxury products. Figure 2.2 below gives a graphic summary of the common values associated with the concept of luxury:

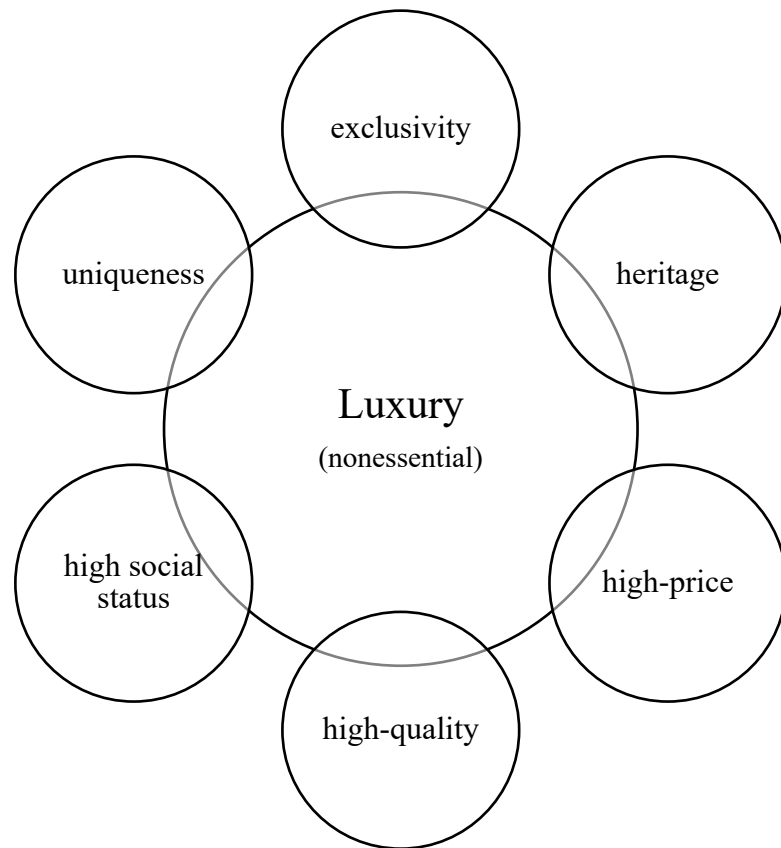


Figure 2.2 Common Values Associated with the Concept of Luxury

These six values of luxury, along with a value of fashion that is presented in 2.2.3 below, will contribute to the development of the subtypes under the theoretical framework that is going to be unfolded in Chapter 3.

2.2.3 The Concept of Fashion

When talked about fashion, the first image that comes into people's mind is perhaps clothing¹. This is in a sense true, but fashion is more than that in complexity and meaning.

¹ When the word *fashion* is searched on Google images, all the images that come up are about clothing.

Fashion is a social process and can be applied to industries beyond the clothing industry (Reilly, 2014). Unsurprisingly, over the decades many scholars have tried to define fashion and below are some of them (underlined words are emphases added by the author of this study):

- a) “In general usage, fashion refers to almost anything (from philosophy to architecture) which is subject to changing cycles of popularity and the establishment of collective norms of styles which make them démodé or a la mode, of their time or not, “in fashion” or “out” (Sullivan, 2015:286)
- b) “Fashion is a general mechanism, logic or ideology that, among other things, applies to the area of clothing” (Svendsen, 2006:12)
- c) “Fashion is not simply a change of styles of dress and adornment, but rather a systematic, structured and deliberate pattern of style change” (Polhemus, 2011:37)
- d) Fashion as “a prevailing custom or style of dress, etiquette, procedure, etc.” (Craik, 2009:326)
- e) “Fashion is nothing more or less than prevailing style at any given time” (Nystrom, 1928:4)
- f) “Fashion, in a sense *is change*” (Wilson, 2003:3) [italics original]
- g) “a variation in an understood sequence, as a departure from the immediately preceding mode” (Sapir, 1931:141)
- h) “Fashion is the eternal recurrence of the new” (Benjamin, 2003:179)

- i) "...Fashion, defined in its most general sense, is the pursuit of novelty for its own sake." (Robinson, 1958:126)
- j) Fashion is "...change in the design of things for decorative purposes." (Robinson, 1961:376)
- k) Fashion as "a series of recurring changes in the choices of a group of people" (Hurlock, 1929:3)

From all the above definitions or quotes related to fashion, two main features of the concept of fashion can be summarised: 1) fashion is modernity, it is about constant and successive change where the newest change always prevails, i.e. the most fashionable. 2) fashion includes, but is not limited to, the change of style in the area of clothing (this feature is especially evident in the definitions a) to d). These two features constitute the general sense of fashion and inform that when the genre of luxury fashion promotional texts is examined, descriptions related to modernity on both clothing and non-clothing items should be taken in account.

Now that both the terms luxury and fashion are defined in this study, when the two concepts are combined, the definition of luxury fashion can be interpreted as clothing and non-clothing items that are desired but not essential, have or will become popular, and are exclusive, unique, expensive (high-priced), of high-quality, have a long history and/or tradition, and can project a high social status. The specific genre of the texts to be analysed is now identified: luxury fashion promotional texts.

All the studies in luxury marketing management cited in 2.2.2 and 2.2.3 adopt an observational approach which use the methods of surveys and interviews. While this approach can help to identify the specific values associated with the concept of luxury or fashion, it may fail to consider the intercultural perspective on whether consumers in two cultures perceive these luxury- or fashion-related specific values in the same way, and if yes, what are the similarities and if no, what are the differences. For this reason, and also

for the reason that language is a product of social development and studying language can help us understand what is going on in a particular society or community (Halliday, 1978), this study will take a linguistic approach to identify evaluative linguistic resources used to express the aforementioned luxury- or fashion-related values in the languages of English and Chinese and to compare the similarities and differences. To identify evaluative linguistic resources, it is necessary to firstly understand the term *evaluation* from a linguistic perspective. 2.3 below defines the term *evaluation* while 2.4 reviews relevant studies of evaluation in language with a view to situating the present study in the field of SFL and Appraisal and justifying its significance.

2.3 Definition of Evaluation

As discussed at the end of 2.2.3, this study takes a linguistics approach to examine evaluation. Evaluation in language in this study focuses on how evaluative linguistic resources are used to express certain values in a language. It is about how evaluation is achieved in language, often with a goal of explaining certain social phenomena.

A number of different terms have been used to refer to evaluation in this sense, such as connotation (Lyons, 1977), attitude (Halliday, 1994), stance (Conrad and Biber, 2000), and appraisal (Martin and White, 2005). Hunston and Thompson (2000) contend that all the above different terms are interchangeable, and the term *evaluation* can be defined as:

the broad cover term for the expression of the speaker or writer's attitude or stance towards, viewpoint on, or feelings about the entities or propositions that he or she is talking about. (Hunston and Thompson, 2000:5)

This definition of evaluation is widely adopted in studies of evaluation in language, to give a few examples, Channell (2000), Martin and White (2005), Hood (2010), Bednarek and Caple (2012). The definition of evaluation given above is “the broad cover term”, which suggests that “the expression of the speaker or writer's attitude or stance towards, viewpoint on, or feelings about the entities or propositions that he or she is talking about” can be found in a range of linguistic resources. Both Hunston and Thompson (2000) and

Hood (2010) take the above relatively general definition as a starting point and specify that linguistic resources to realise evaluation can include the structure and style of a text which is at the level of genre, and also phrases of expression and individual lexical items. The types of linguistic resources examined in this study will be identified through a discussion of relevant studies of evaluation in language in 2.4.

2.3.1 Evaluation as a Highly Context-dependent Phenomenon

Although the term evaluation is defined as above, evaluation is a nebulous concept and many scholars emphasise its nature as being highly context-dependent (e.g. Channell, 2000; Alba-Juez and Thompson, 2014; Macken-Horarik and Issac, 2014; Fuoli and Hommerberg, 2015). This nature of being highly context-dependent merits further discussion here because it is crucial to what is considered an instance of evaluation and how types of evaluation are categorised in this study.

To explain the context-dependent nature of evaluation, the word *ageing* can be a representative example. In texts about wine-appreciation, the word *ageing* has a positive meaning. When the target of evaluation is wine, *ageing* means that the wine has a potential to be a vintage, something that is of a higher economic value. However, in the cosmetics industry, when the target of evaluation is skin, *ageing* will have a negative connotation. In other words, what is considered an instance of evaluation and whether this instance of evaluation is positive or negative depends on what is commonly perceived by the members in that particular discourse community.

It is also argued that the members in a particular discourse community include not only the writer/speaker but also the readers/hearers (Hood, 2010; Bednarek and Caple, 2012; Munday, 2012a; Don, 2016). That is to say, evaluation is not only about “the expression of the speaker or writer’s attitude or stance towards, viewpoint on, or feelings about the entities or propositions that he or she is talking about” as proposed by Hunston and Thompson (2000:5), but it also includes the interpretation of the readers/hearers on “the expression of the speaker or writer”.

To put it simply, evaluation is not one way from the writer/speaker to readers/hearers as in the definition of Hunston and Thompson (2000), but it is two ways – a dialogic space between the writer/speaker and the readers/hearers – where evaluation is expressed by one party (writer/speaker), interpreted by the other party (readers/hearers), and negotiated between both (writer/speaker and readers/hearers) (Munday, 2012a). However, since the determination of whether an instance of evaluation is context-dependent and what context it situates in lies on the sole interpretation of the researcher, it is important to acknowledge that the subjectivity of the researcher is at play and can influence what is to be considered an instance of context-dependent evaluation. This being said, the study of evaluation in language is inherently subjective and every reader can have a different interpretation on the same expression in the same texts. With this being inevitable, the analysis of this study is based on the interpretation of the author, but certain measures are taken to mitigate this subjectivity which are presented in 3.2 and 3.2.3. In addition, explanations are provided wherever possible and the categorisation of instances is kept as consistent as possible.

2.4 Relevant Studies of Evaluation in Language

As pointed out at the end of 2.2.3, this study takes a linguistic approach to study English and Chinese marketing texts in order to investigate how certain values associated with the concepts of luxury and fashion are expressed. After the term evaluation is defined in 2.3 and its highly context-dependent nature is discussed in 2.3.1, it seems appropriate to review literature that is relevant to this study.

2.4.1 Genre Analysis

In studies of evaluation that have taken a linguistic approach, a number of them have adopted a genre analysis based on Bhatia's (Bhatia, 1993, 2004, 2005, 2014) notion of genre (see 2.2.1). In genre analysis, the structure and style of texts are examined in order to determine whether the intended communicative purposes expected in a particular genre are fulfilled (Bhatia, 1993, 2004, 2005, 2014). For example, Zhu (2001) compares the genre of trade fair invitation letters in English and Chinese and finds that even when Chinese and English trade show invitation letters share the same goal, , i.e. to persuade

readers to come to the trade show, evaluation strategies in the two languages are relatively different. Compared to the English letters, the Chinese letters tend to be more emotionally-driven (the writer expresses her/his own feeling or opinion on something completely irrelevant to the trade show) and focus on building trust and establishing the writer's identity as trustworthy but are comparatively less pragmatic (going straight into the information of the trade show). This finding corresponds with other similar studies on how evaluation is made in English and Chinese business discourse such as Campbell (1998) and Zhu (2008). They argue that native English users generally persuade by using logic, while native Chinese users persuade by using *Qing* (情), the emotional approach, first and then *Li* (理), the logical approach (Campbell, 1998; Zhu, 2001, 2008). This finding of Chinese business genres appearing to be more emotionally-driven than English business genres can be useful for the genre being examined in this study (luxury fashion promotional texts), which is also a business genre.

Cheung (2010) also uses genre analysis to examine evaluation strategies of sales emails in English and Chinese. Similar to Zhu (2001), she dissects the sales email genre into several structural moves including setting the scenes, establishing credentials, introducing the offer, etc. She discovers that Chinese sales emails have concern over preserving harmony while English sales emails emphasise directness in offering incentives and rewards in order to prompt readers to make a purchase of a product. This finding essentially corresponds to the findings of Campbell (1998) and Zhu (2001, 2008) that Chinese business genres focus on persuading by emotions while English business genres are more direct and rational.

Although Zhu's (2001, 2008) and Cheung's (2010) studies offer some interesting insights on how evaluation can be expressed differently in the same genres in English and Chinese, genre analysis may not be the best way to analyse luxury fashion promotional texts. Genre analysis is a suitable approach for genres like sales letters which have distinctive structural moves (e.g. setting the scenes, establishing credentials, introducing the offer). However, the structure of luxury fashion promotional texts can be rather fragmented and inconsistent for the application of genre analysis. One example of a luxury fashion

promotional text can have an introduction giving some background information about the designer's inspiration before presenting the details of the garments while another may just go straight into the details of the garments. Because of this, studying evaluation in smaller units of linguistic resources such as individual lexical items and phrases of expression may be more suitable for this study.

2.4.2 An Overview of SFL and Appraisal

In examining individual lexical items and phrases of expression as units of evaluation, it is not uncommon to see that scholars studying evaluation in language employ concepts from SFL. SFL is a theory of language and its premise considers language as a network of systems for making meaning (Halliday, 1994; Halliday and Matthiessen, 2014). This network of systems can make three specific meanings, namely ideational, interpersonal and textual. The ideational meaning refers to what actually happens in a text and how a text construes human experience. The interpersonal meaning refers to the relationship between text participants (, i.e. between writers/speakers and readers/hearers). Lastly the textual meaning refers to the internal organisation of a text (Halliday, 1994; Halliday and Matthiessen, 2014).

Compared to the few studies of evaluation that look into individual lexical items and phrases of expression in the concepts of ideational² and textual³ meanings in SFL, for example, Cheung (2011), an extensive amount of studies of evaluation in language focus on individual lexical items and phrases of expression in the interpersonal meaning and employ the Appraisal framework (Martin and White, 2005) that is developed from this meaning. In brief, the Appraisal framework contains resources that can be used to identify

² For example, the use of *transitivity*, which relates to who does what to whom and will be explained in more detail in 2.5.2.2.

³ For example, the use of *theme-rheme*, also termed *given-new*, which relates to text organisation. Theme is the point of departure in a clause or sentence that is regarded as important and rheme is secondary information that supplements theme (Halliday and Matthiessen, 2014).

evaluative uses of language. Evaluative uses of language can be categorised based on the types of targets of evaluation, i.e. the entity being evaluated. For example, the targets of evaluation can be a person's emotion, termed Affect in Martin and White (2005), a person's behaviour or an organisation's conduct, termed Judgement (Ibid), and a concrete or abstract object, termed Appreciation (Ibid). The Appraisal framework also addresses the issue of voice(s), i.e. whose opinion/stance it is in a text, which is known as Engagement in Martin and White (2005). The presence of voice(s) and how the writer places voice(s) are also considered as evaluation in Appraisal. Lastly, the framework also covers the intensity of lexical items and phrases of expression used in evaluating a person's emotion (Affect, e.g. *happy* versus *very happy*), a person's behaviour or an organisation's conduct (Judgement, e.g. *careful* versus *very careful*), and an object (Appreciation, e.g. *beautiful* versus *very beautiful*). This is called Graduation (Martin and White, 2005).

2.4.3 Applications of Appraisal

The Appraisal framework has been applied widely in a range of genres. The most popular genres under study with the use of Appraisal are academic (e.g. Flowerdew, 2003; Hood, 2006, 2010; Hood and Martin, 2007; Chatterjee, 2008; Lee, 2008; Chen, 2010; Ngo and Unsworth, 2015) and news (e.g. Thomson, White and Kitley, 2008; Liu, 2009; Pounds, 2010; Arjuno, 2011; Pan, 2015; Zhang and Liu, 2015; Qin and Zhang, 2018). Studies of these two genres adopting Appraisal share one common characteristic: the examination of voice(s), i.e. Engagement in texts. For example, Chen (2010) uses EFL (English as Foreign Language) textbooks in China as data and investigates how visual and verbal elements in these textbooks are deployed to enable dialogic engagement with readers. On the other hand, Zhang and Liu (2015) compare news reporting of the same event in English and Chinese using Appraisal. The general aim of these two studies is to reveal the stances or opinions (the writer's own and/or others') put forward by the writer in texts and how this may affect the readers' perception of the same texts. Engagement in Appraisal is in fact a complicated concept and warrants a more in-depth discussion. Only after that can the relation between Engagement and the genre of this study – luxury fashion promotional texts – be understood and a decision on whether Engagement should

be included in the theoretical framework of this study be made. This discussion will take place in 2.5.3.

Apart from Engagement, Appraisal studies in the genres of news also examine evaluation of Judgement (e.g. Thomson, White and Kitley, 2008; Pounds, 2010), which is also a common feature in Appraisal studies in the genre of corporate (e.g. Fuoli, 2012, 2015; Fuoli and Hommerberg, 2015) and literary discourse (e.g. Liu, 2010; Aji, Nababan and Santosa, 2017; Alsina, Espunya and Naro, 2017; Dong and Lin, 2018). Appraisal scholars of these genres tend to explore lexical items that construct the moral image of an individual, for example, a fictional character in a novel (Aji et al., 2017), an event, for example, the Snowden incident (Qin and Zhang, 2018) or an organisation, for example, lexical items like *dedicated to* in a university's mission statement can project an image that the university is responsible and trustworthy (Morrish and Saunston, 2013). Other than studies in news, corporate and literary texts, the use of Judgement is also explored in marketing texts, which relates directly to the genre of luxury fashion promotional texts. For example in Zhang and Qian's (2009) study of Chinese translation of perfume advertisements in Appraisal, the findings show additions of Judgement instances, e.g. 成功 (success) and 自信 (confidence), in the Chinese target text which are not found in the English source text. This study highlights the significance of Judgement as an evaluative resource in comparing English and Chinese marketing texts. Because of this, Judgement will be included in the analysis of this study and its subtypes will be presented in greater detail in 2.5.2.3.

Applications of Appraisal in political texts, although comparatively fewer than the academic and news genres, have been gaining attention. Interestingly, a considerable amount of Appraisal research on political discourse is conducted from the perspective of Translation Studies (Munday, 2009, 2012b, 2015, 2018; Qian, 2012). For example, Munday (2018) compares President Trump's inaugural speech to some Spanish interpretations and comments that the intensity of attitudinal meanings conveyed in the interpretation is reduced due to omissions of intensifiers such as *very* and *too many* by the interpreters. This kind of reduction in the intensity in attitudinal meanings also

happens in a Spanish translation of a speech by former President Obama, where the English source text *plunged our economy into a crisis* becomes *took/led our economy into crisis* in the Spanish target text (Munday, 2012b). These above two examples from Munday's (2012b, 2018) studies exemplify Graduation by demonstrating that the level of intensity in attitudinal meanings can vary from one language to another (or even within the same language) despite the targets of evaluation (e.g. our economy) being the same. Since this study examines two languages (English and Chinese), Graduation is an important subsystem in the original Appraisal framework to be included in this study. In this regard, both Martin and White (2005) and Hood (2010) have proposed their own system of Graduation. 2.5.4 will engage a thorough discussion to compare their systems of Graduation in order to establish a customised Graduation system for studying the genre of luxury fashion promotional texts in this study.

2.4.4 Appraisal in Marketing Communications

The review of literature up to this point has covered the genres of academic, news, corporate, literary and political discourse. It also presented one study in marketing texts that explores Judgement. This section will lead a more in-depth discussion on studies of Appraisal in marketing texts because as identified in 2.2.1, the genre of luxury fashion promotional texts is a subgenre of marketing communications. More specifically, this section will explore studies of Appraisal in marketing texts that examine Appreciation which focuses on evaluation of objects. This is because in luxury fashion promotional texts, most of the targets of evaluation are objects (clothing and non-clothing items) (see 2.2.3).

Compared to the Appraisal studies in all the other genres discussed above, applications of Appraisal in the genre of marketing texts are significantly limited. Pounds (2011), as one of the few, investigates Appreciation in property advertisements and one interesting finding is that while emotional appeals (in Appreciation, it is called Reaction) can be seen as common tactics in persuading people to buy a property, there are fewer instances of emotional appeals in advertisements for properties marketed at a lower price. As Pounds (2011:211) points out, "the type of appreciation that decreases the most in relation to

house price is emotive impact, which is virtually absent in the five cheapest properties”. This finding can relate to the genre of luxury promotional texts and may suggest that emotional appeals can be found in evaluation of luxury items , i.e. high-price items.

Beangstrom and Adendorff (2013) also study property advertisements. They argue that other than Appreciation, there are also evaluation of Affect (focuses on a person’s emotion). However, it seems unclear how Beangstrom and Adendorff (2013) recognize the difference between Appreciation and Affect. As discussed in 2.4.2, Appreciation refers to evaluation of an object, e.g. this dress is *beautiful*, while Affect is evaluation of a person’s emotion, e.g. She is *happy*. “Easy to maintain”, an example given by Beangstrom and Adendorff (2013:340), is categorised as Affect even though the target of evaluation is a house. This kind of debatable categorisation in Appraisal studies of marketing texts is not uncommon.

Similar to Beangstrom and Adendorff (2013), in his study of perfume advertisements, Qian (2007) put lexical items such as *mature*, *masculine*, *rich* and *modern* into the category of emotional appeals (Reaction) under Appreciation, but how these lexical items can create an emotional impact is unspecified in his study. Luo and Chen (2014) also highlight attitudinal meanings conveyed by vocabulary found in car advertisements, but there does not seem to be a clear and detailed discussion on how the vocabulary is related to Appreciation. Due to these ambiguous or even questionable categorisations, it is uncertain how reliable and consequently how useful the findings of these studies can be to the present study. In addition, all of these Appraisal studies of marketing texts, and almost all Appraisal studies in other genres discussed above, apply the original Appraisal framework without any modifications. However, the founders of the framework, Martin and White (2005), state that the original Appraisal framework is for analyses of general texts and for analyses of texts in specific genres, the framework should be adapted because evaluation is a highly context-dependent phenomenon (as discussed in 2.3.1). Adaptations such as additions of new subtypes are needed in order to account for all possible evaluative meanings in texts of a specific genre.

2.4.5 Appraisal in Wine Appreciation

Regarding adaptations of the Appraisal framework, Hommerberg and Don's (2015) study of wine appreciation is seminal and one of the very few that adapts the original Appraisal framework. It is a study developed from Hommerberg's (2011) doctoral thesis and in this study, subtypes that are specific to the understanding of the evaluative language in the field of oenology are proposed. For example, under Reaction (relates to emotion) in the category of Appreciation, a new subtype *Association* is added. This new subtype accounts for lexical items or phrases of expression that personify the wine being evaluated, e.g. *sexy* and *voluptuous*, and create a mental picture in the audience's mind. It is in this way that an emotional impact is created. Other than Association, there are many other subtypes created under the other two domains of Appreciation: Composition (relates to proportion and complexity) and Valuation (relates to social worth). These additions of subtypes in Hommerberg and Don's (2015) study provide very helpful insights for this study in the development of new subtypes specific for the genre of luxury fashion promotional texts. In 2.5.2.4, a more thorough examination of Reaction, Composition and Valuation will be conducted, and in 3.2.1, new subtypes specific for the genre of luxury fashion promotional texts under Reaction, Composition and Valuation will be proposed.

To summarise, the Appraisal framework is widely adopted as a common framework to study evaluation in language. However, the emerging issue seems to be that while the framework is widely adopted, there are barely any studies which question whether the original Appraisal framework can cover all the possible evaluative meanings in the genre being studied and whether an adaptation of the framework is needed. Therefore, this study will contribute to the existing literature of evaluation in language by taking Hommerberg and Don's (2015) work as the point of reference and adapting the Appraisal framework in order to study evaluation in the genre of luxury fashion promotional texts. 2.5 below begins a detailed examination of the Appraisal framework, with a view to determining which subsystems and subtypes in these subsystems are to be included in the theoretical framework of this study. Together with the suggestion of new subtypes specific for the genre of luxury fashion promotional texts in 3.2.1, the adapted Appraisal framework for this study will be created.

2.5 The Appraisal Framework: Examination in Detail

2.5.1 The Origin of Appraisal

The Appraisal framework is an extension and a refinement of the linguistic concept *tenor* in Halliday's SFL (Belz, 2003). Tenor refers to the interpersonal meaning in texts, which concerns the social roles of interlocutors and their relationship with each other in any form of communications (Ibid). The development of the Appraisal framework began with the research project *Write It Right*, led by James R. Martin (Martin and White, 2005). Since then, the framework has been applied by researchers studying different genres including academic, corporate, literary, politics, science, technology, media, history and so on (e.g. Iedema, Feez and White, 1994; Hood and Martin, 2007; O'Halloran, 2008; Economou, 2009; Pounds, 2010; Bowcher, 2012; Kong, 2013; Zhang and Liu, 2015; Xie, 2016). In the genre of business or marketing communications, as pointed out in 2.4.4, the applications of the Appraisal framework are still scant.

Since its development in the late 1990s, the semantic aspects of interpersonal meaning have become the foundation of the Appraisal framework. The term *Appraisal*, in fact, is used as an overall term for all kinds of evaluative uses of language (Martin, 2001). In other words, Appraisal is centred around evaluation. Evaluation, as defined in 2.3, "is the broad cover term for the expression of the speaker or writer's attitude or stance towards, viewpoint on, or feelings about the entities or propositions that he or she is talking about" (Hunston and Thompson, 2000:5). This definition is further supported and realised by Martin and White's Appraisal framework, in which they identify linguistic resources that reveal the speaker or writer's attitudes, values, positions or stances (White, 2002; Martin and White, 2005). The Appraisal framework is a complex and multidimensional system and can be applied to both written and spoken texts. However, since the mode of the text data in this study is written texts, for illustrative purposes, we will only use the terms *the writer(s)*, *the reader(s)* and *text(s)* (for written texts), rather than *the speaker(s)* and *the hearer(s)* in this study. The term *utterance* will also bear the meaning of an uninterrupted chain of written language in this study, rather than a spoken word or statement. The Appraisal framework has three main domains: Attitude, Engagement and Graduation.

These three domains are not mutually exclusive, or to put it in another way, they are interactive with each other. This means that a linguistic resource can possess the attributes of Attitude, Engagement, and Graduation at the same time. An overview of the Appraisal framework can be seen as follows:

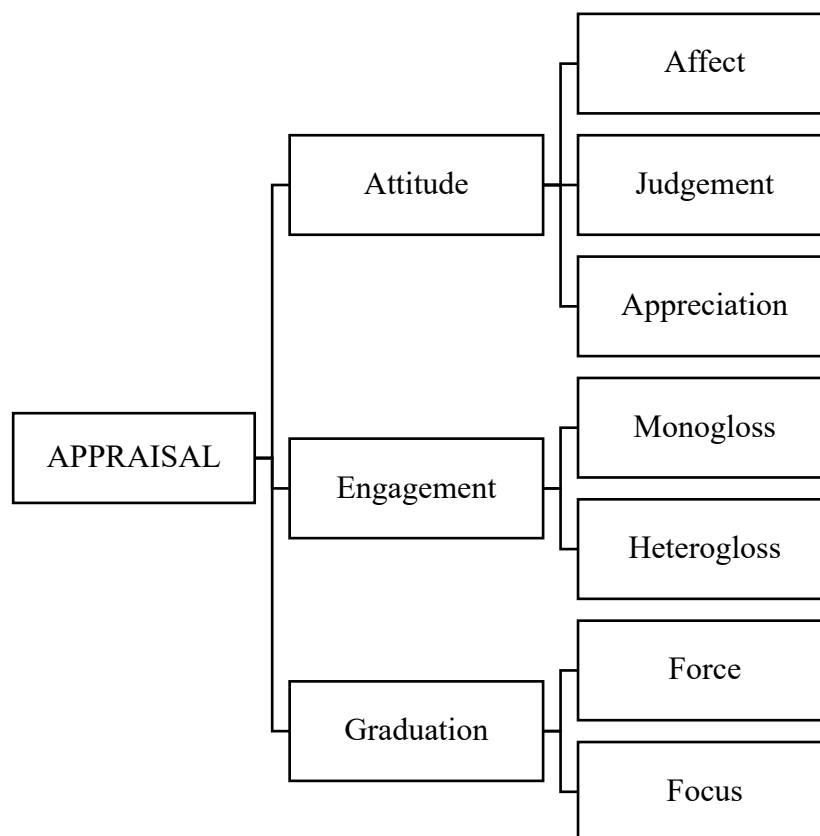


Figure 2.3 An Overview of the Appraisal Framework (Adapted from Martin and White, 2005:38)

2.5.2 Attitude

The first domain in this framework, Attitude, is a system of meanings that covers feelings of three semantic regions: “emotion, ethics and aesthetics” (Martin and White, 2005:42). These three regions are referred to as Affect, Judgement and Appreciation respectively in the Appraisal framework. Affect is to perform evaluation by being emotionally disposed

to a person, a thing, or a state of affairs (Martin and White, 2005; White, 2015). For example, in the sentence *I love jazz*, the verb *love* shows the writer's favourable attachment to jazz, which is an emotional reaction to a thing (White, 2015).

Judgement is to perform evaluation by giving normative assessments of human behaviour (Martin and White, 2005; White, 2015). For example, in the sentence *He corruptly agreed to accept money from those bidding for the contract*, the adverb *corruptly* indicates the writer's negative evaluation of this person's behaviour on *accept money from those bidding for the contract*.

Appreciation is to perform evaluation by giving assessments of the form, appearance, composition, impact, significance, etc., of human artefacts and natural objects by reference to aesthetics and values (Ibid). For example, in the sentence *this dress is beautiful*, the adjective *beautiful* is an aesthetic evaluation of the dress. This kind of evaluation does not involve any personal emotions or judgement on human behaviour, it is purely on the evaluation of an entity, i.e. the characteristics of this entity.

There is actually a subtle difference between Affect and a subtype of Appreciation, Reaction, which will be discussed in detail in the Appreciation section (see 2.5.2.4). Since Affect, Judgement and Appreciation each have a rather complex system on their own, these systems will be discussed subsequently in detail. But before that, it is necessary to understand the concepts of *inscribed* and *invoked* in Attitude regardless whether such Attitude belongs to the categories of Affect, Judgement or Appreciation. These two concepts are crucial to this study as they indicate the level of directness or explicitness in evaluation.

2.5.2.1 Inscribed versus Invoked Attitude

In the Appraisal framework, evaluation is constructed by inscribed and invoked attitude (Martin and White, 2005). Inscribed attitude means explicit evaluation. It exists when an evaluation is indicated explicitly in an utterance, where the presence of an evaluative lexical item is prominent. To cite an example from Thompson's work (2014:51), *cruel* in

that child is cruel indicates a negative evaluation of *that child* explicitly. The realisation of inscribed attitude is usually through lexicalisation and it is easy to identify. As its name suggests, inscribed attitude means that the attitude is inscribed by the writer, which is considered “heavily subjective and prescriptive” (Adendorff and de Klerk, 2006:75). An inscribed attitude is a rather strong imposition on the readers, the readers are expected to take it as it is presented. There is little room for the negotiation of meaning because the positive/negative connotation is clearly inscribed in the text.

In comparison, invoked attitude exists when evaluation is indicated implicitly in an utterance. To be more specific, there is an absence of any kinds of lexical items that can be identified as explicitly evaluative (Martin and White, 2005; Thompson, 2014). To take another example from Thompson’s work (2014:51), in *that child throws stones at cats*, none of the words in this utterance is explicitly evaluative; however, the combination of these words renders an ideational meaning that can invoke the readers to have a negative impression of *that child* (Thompson, 2014). However, this example is just one of the many forms of invoked attitude. Since invoked attitude can be realised by ideational meanings and without any explicit evaluative lexical item, the identification of invoked attitude is not as straightforward as inscribed attitude. This poses challenges in categorisation and thus the later analysis. In this regard, Martin and White (2005) present a system of invoked attitude which is further extended by Don (2007, 2016). Figure 2.4 below outlines the foundation of the system of invocations by Martin and White (2005) with additions by Don (2007, 2016) in dotted lines:

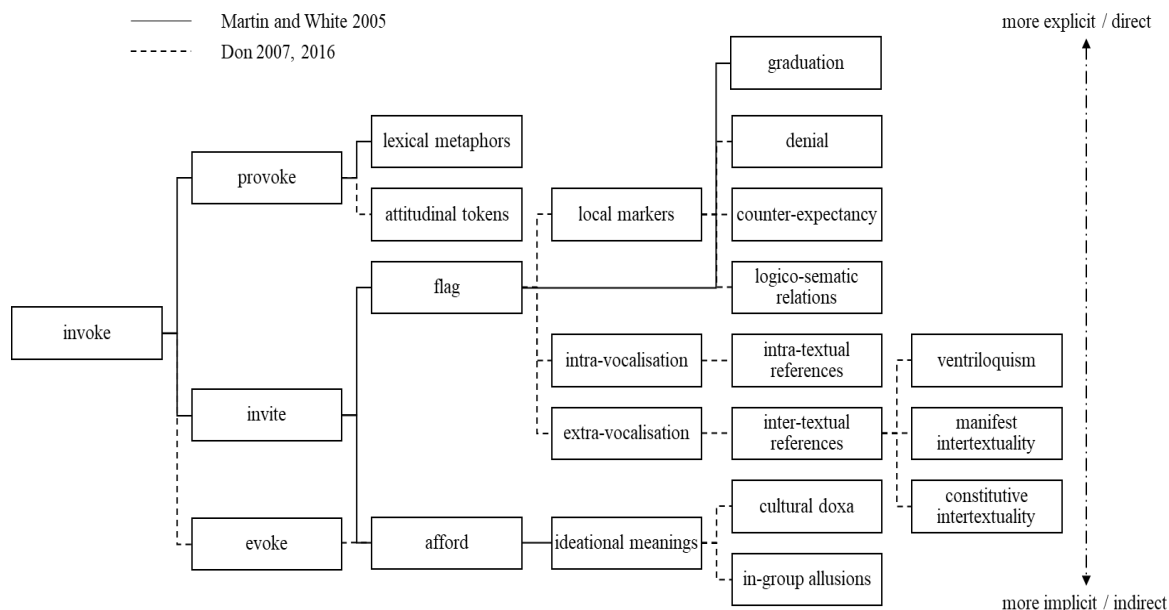


Figure 2.4 Systems of Invocation of Martin and White (2005) and Don (2007, 2016)

Evaluation by invoked attitude is implicit. The level of implicitness is determined by the clues left by the writer and the readers' inferencing on resources inside and outside the current text to recognise evaluative meaning (Martin and White, 2005; Don, 2007, 2016; Macken-Horarik and Issac, 2014). In Figure 2.4, this level of implicitness is presented as a continuum whether the types of invoked attitude are more explicit or implicit. In the following subsections, discussions will continue in the direction from more to less explicit ways of invocation.

2.5.2.1.1 Provoke

Looking at the foundation of ways of invocations laid by Martin and White (the solid lines), there are two main types of invoked attitude: provoke and invite. Provoke is the most explicit kind of invoked attitude. Despite the lack of evaluative lexical items, the evaluativeness is rather apparent by the realisation of lexical metaphors, e.g. *we fenced them in like sheep* (taken from Martin and White, (2005:67)); *the sea soared like a tiger* (Martel (2001:238) cited in Hood and Martin (2007:745)). In these examples, it can be

surmised that the writers put an effort into conveying a negative assessment of the way *them* are confined and *the sea*.

Apart from lexical metaphors, Don (2007) contends that provoke can also be achieved by an already evaluative attitudinal token. An attitudinal token is an instance of attitude, inscribed or invoked, on lexical, grammatical or semantic level (a token of inscribed attitude is usually on lexical level) (see “tokens of attitude” in Martin and White, 2005:61-68). According to Don (2007), when an attitude is invoked by an attitudinal token, it means that an attitude is invoked by another inscribed or invoked attitude. For example, when an article introduces a fashion collection, the primary target of evaluation is this fashion collection, i.e. the garments and accessories in this collection. If in this article the craftsmanship of the worker who made these garments and accessories is positively evaluated, e.g. excellent craftsmanship, on this level, the target of evaluation is the craftsmanship and the attitudinal token is an inscribed attitude of Judgement because it is an evaluation on the behaviour of the workers (see 2.4.2). To be more precise, it is Judgement:Capacity because it is an evaluation on how capable the workers are. This token of Judgement invokes a token of Appreciation on the fashion collection.

The concept of Judgement and its subtypes will be explained in more detail in 2.5.2.3. This inscribed attitude of Judgement can provoke an invoked attitude of Appreciation of the fashion collection featured in the same article because garments made with excellent craftsmanship are considered favourable in general. In short, it is an instance of inscribed Judgement regarding the workers invoking an instance of Appreciation on the garments. In the case that this invoked attitude of Appreciation invokes another attitude, and this other attitude invokes another attitude and so on, this is called the “Russian doll” effect (Thompson, 2014:59).

2.5.2.1.2 Invite – Flag

The relatively less explicit invoked attitude as compared to provoke is invite. In Figure 2.4 , Martin and White (2005) further divide it as flag and afford. Flag has a slightly higher level of evaluativeness than afford. In Martin and White’s (2005) system, it is

realised by upscaling or downscaling the intensity, quantity or measure of *processes*⁴ and other linguistic resources in an utterance. This concept is called Graduation and will be examined in greater length in 2.5.4. But in here a simple example can be given to illustrate flag: *we smashed their way of life* (example taken from Martin and White (2005:67)). The process *smashed* here implies a negative assessment on the effect of *we* did to *their way of life*, especially when compared to the use of more neutral verbs such as *changed*. The process here is intensified, i.e. a case of upscaling in Graduation.

In Don's (2007) system of invocations, flag can be realised in many more other ways: *local markers*, *intra-* and *extra-vocalisation*. The realisations of local markers can vary, but all of them are still seen as implicit evaluative clues placed by the writers. They include a) the use of resources in Graduation as covered in Martin and White (2005), but also the use of resources in Engagement like b) *denial*, e.g. *no*, *did not*, *never* and c) *counter-expectancy*, e.g. the use of rhetorical questions, or an indirect statement which implies that certain things should be done instead of others. For example, the utterance presented in Example 3 in Don (2016:16): "BTW these Seattle coffee shops seem to favour as background music Frank Sinatra and 'The Three Tenors Sing Broadway Show Tunes' – where's the cutting-edge rock to be found?" is an instance of evaluation invoked by counter-expectancy. This is because *where's the cutting-edge rock to be found?* hints that cutting-edge rock, this type of music, was expected, but instead, it is the music of Frank Sinatra and *The Three Tenors Sing Broadway Show Tunes*.

The last type of local markers is d) logico-semantic relations of contrast, causality, matching relations, etc. A logico-semantic relation in Appraisal means "a contrast or comparison signals an attitudinal assessment of one or other of the contrasted elements"

⁴ The term *processes* here refers to the specific term in SFL (see Halliday (1994) and 2.5.2.2 in this study). A process relates to the concept of transitivity in SFL which means the event or status being described in the text. There are different kinds of processes, for example, mental processes are related to people's perception, cognition and affection, and are usually signalled by verbs such as *love*, *like*, *see*, *hear*, and *smell* (Halliday, 1994; Halliday and Matthiessen, 2014).

(Don, 2016:9). For example, the use of *rather...than* in a clause emphasises the negative assessment of what follows *than* (See Don (2016) Example 13 and 15 for further exemplification). Flag can also be realised in various forms of intra- and extra-vocalisation. Intra-vocalisation can be realised by intra-textual references (also termed *ideational chainings* in Don (2007) or *semantic prosodies* in Hood (2006)). This means that an ideational token becomes attitudinal via its linkage with another element in the same text which is more directly or explicitly attitudinal. In *New members in any group are the lifeblood of the group...they are the new babies of that family*, an example given by Don (2016:20), *new babies* on its own are considered rather neutral, i.e. not attitudinal. However, with *lifeblood* in the previous sentence, which can be a positive assessment of *new members* as it highlights their importance in a group, *new babies* can be argued to invoke a positive assessment of the *new members* due to its anaphoric linkage with *lifeblood*. Intra-textual reference also works in a cataphoric direction, where the attitudinal token that can invoke some attitudinal meanings in an ideational token comes after that ideational token (Hood, 2006). Extra-vocalisation, on the contrary, relies on texts outside the current text to invoke attitudinal meanings. The knowledge of the readers (and so as the knowledge of the analyst looking into these texts) on the other texts being referred to is vital in recognising the attitudinal meanings in the current text.

Don (2007, 2016) introduces three concepts that can realise flag by extra-vocalisation: *ventriloquism*, *manifest intertextuality* and *constitutive intertextuality*. Ventriloquism, in linguistics, refers to the exaggerated or misrepresented external source cited indirectly by the writer in the current text (Don, 2016). It is usually regarded as an attempt of the writer to shed a positive or negative light on the external source. Manifest intertextuality is derived from Fairclough's (1992) manifest interdiscursivity. It is realised by direct quotes such as insertion and quotation marks. The implied attitudinal meanings by manifest intertextuality can be ambiguous if the readers do not know the source of the quotation and its significance.

The last realisation of flag under extra-vocalisation is constitutive intertextuality. This level is beyond textual reference, but one that is at the level of genres or registers (Don,

2016). Constitutive intertextuality in texts can be found when readers have certain expectations in a text, and these expectations mirror in some degree or aspects in another text, even though these two texts are not in the same genre or have the same registers (Lemke, 1985, 1995, 2002). These shared expectations in texts can trigger attitude when readers recognise the intertextual relationship between texts. For instance, articles from popular science magazines and articles from academic journals of science are not in the same genre, and the register in popular science magazines can potentially be more informal. However, when readers of popular science magazine read articles from academic journals of science, they may still be able to relate as popular science magazines and academic journals of science may share some similarities the readers expect. As Don (2016:26) points out, “Appraisal analysis by itself is unable to cope with this type of intertextuality” and none of her proposed ways of invocation shown in Figure 2.4 “are able to capture such generic imitation in the service of attitude” (Ibid:26). The main reason why just Appraisal analysis alone cannot detect constitutive intertextuality may be because the Appraisal analyst does not have access to what the readers have read before and what they expect in a text. In fact, Appraisal analysis normally does not consider actual readers. Instead, it looks into how text construes a projected readership (Martin and White, 2005). For this reason, constitutive intertextuality is not considered in the analysis of this study. For the same reason, all the readers referred in this study are putative readers construed by the text data being examined.

From ventriloquism to constitutive intertextuality, the evaluative clues left by the writer get increasingly inconspicuous, and the reliance on readers knowledge of the text being directly or indirectly quoted in the current text becomes heavier. In Figure 2.4 , it can be seen that Don (2007, 2016) develops an array of realisations of flag and their subtypes on top of Martin and White’s sole realisation of flag: the resources of Graduation. Admittedly, some of the subtypes of flag realisation proposed by Don (2007, 2016) can be very useful in determining how invoked attitude is actually invoked in the data of this study.

Nevertheless, one should be cautious when applying the realisations of flag by extra-vocalisation (i.e. ventriloquism, manifest intertextuality and constitutive intertextuality) in an Appraisal analysis. In extra-vocalisation, attitudinal meanings are invoked only by the readers' understanding of the intertextual reference, i.e. the meanings of direct or indirect quotes and their significance in relation to the current text. Just as some of the examples illustrated in Don (2016), when the evaluation is concerned with intertextuality, sometimes even the analyst cannot be certain if attitudinal meaning exists, or if it does, which type(s) of extra-vocalisation it belongs. This is because it is nearly impossible for the analyst to predict exactly what knowledge the putative readers that the text data construes possess, which can result in an endless list of possible interpretations on what actually invokes the readers to think a token is attitudinal. In addition, there can be more than one type of extra-vocalisation and also different combinations of extra-vocalisation in an instance of evaluation. Not being able to anticipate what knowledge the readers can have poses too many variables to the identification of invoked attitude in terms of intertextuality. For this reason, Realisations of flag by extra-vocalisation are excluded in this study.

2.5.2.1.3 Evoke – Afford

Other than flag, afford is also under invite in Martin and White's (2005) system of invocations (see Figure 2.4). Martin and White contend that even in the absence of attitudinal lexis, "a selection of ideational meanings is enough to invoke evaluation" (2005:62). To them, afford means evaluation realised by ideational meanings and this way of evaluation realisation is the least explicit in the cline, i.e. no lexical metaphor (provoke) and any resources that can realise flag. The example of afford given in their book is *we brought the diseases* (see Martin and White (2005:66-67)). Without any context, it is merely a material process (see footnote 4 and 2.5.2.2) that tells the readers what happens in reality, i.e. an ideational meaning, which can be argued as not attitudinal, or at least the attitude is unclear. However, when it is known that this utterance is taken from a speech about the treatment of indigenous culture by invading Europeans, *we* is identified as the invading Europeans and *we brought the diseases* can be afforded a negative connotation by the readers.

In Don's (2007, 2016) system of invocations, she takes afford out of invite and puts it under a new subtype – evoke. This seems to be a reasonable move as it improves the system in terms of logic and classification. This is because afford involves a higher level of implicitness than flag, so flag and afford should not share an equal status under invite as if they are two parallel but different forms to realise invoked attitude. The new subtype evoke reflects such a relationship that the evaluativeness in attitudinal tokens of afford is less explicit than flag under invite, just as flag is less explicit than provoke, and provoke is less explicit than inscribed.

Apart from putting afford under evoke, Don (2007, 2016) also specifies how ideational meaning can become attitudinally charged by two subtypes of afford: *cultural doxa* and *in-group allusions*. The concept of cultural doxa is derived from Tann (2010, 2012) on iconography, which suggests that certain things can be explicitly attitudinally charged in one culture even though for outsiders of that culture these things are non-attitudinal. For example, Tann suggests that the idea of “man and wife are one flesh” (Tann, 2010:166) embodies the emphasis on integration among Japanese. This can signify that to Japanese in general, this idea can be perceived positively because they are shared values by the Japanese and in return constructs their collective identity of such national community. To non-Japanese, though, this idea may be interpreted neutrally without any distinctive feeling.

Despite the careful cultural consideration by Don (2016) to include cultural doxa as one form of realisations under afford, it will not be included in this study. The reasons for that are firstly, the realisation of cultural doxa is subject to the analyst's understanding of one culture which can be biased. Furthermore, it is hard to pinpoint which culture the readers of the English texts in this study belong to as the texts are accessible on the public domain, so the audience of the English texts can be from the UK, USA, Australia or even users of English from all over the world. It would be unwise to generalise all English-speaking readers all over the world as belonging to one culture. More importantly, this study focuses on the examination of the linguistic resources in the chosen data that inscribe or

invoke attitude rather than relying on external sources such as the intertextual resources (extra-vocalisation) discussed earlier or cultural references discussed here.

The last type of afford presented by Don (2007, 2016) is in-group allusions. Like cultural doxa, the realisation of in-group allusions relies on the shared values among the readers. The difference between the two is the nature of the discourse community. The readers of cultural doxa are culturally bonded, while those of in-group allusions are connected mainly through the shared textual environment. This can be exemplified again by the example given earlier: *we brought the diseases*. Only readers who share that textual environment, i.e. knowing the purpose of the speech and understanding the notion of *we* and what *we brought the diseases* signifies specifically can they apprehend the attitudinal meaning in this utterance. As to this study, the English and the Chinese readers may collectively share the understanding of some values relate to the concepts of luxury and fashion because they are identified as members of the same discourse community (the discourse community of luxury fashion). Based on this assumption, in-group allusions is kept under the system of invocations for this study, for the reason that it may help us identify evaluative linguistic resources that are afforded by the specific textual environment chosen for this study.

With both Martin and White's (2005) and Don's (2007, 2016) systems of invocations discussed, compared and reviewed, the system of invocations tailored for this study is proposed in Figure 2.5:

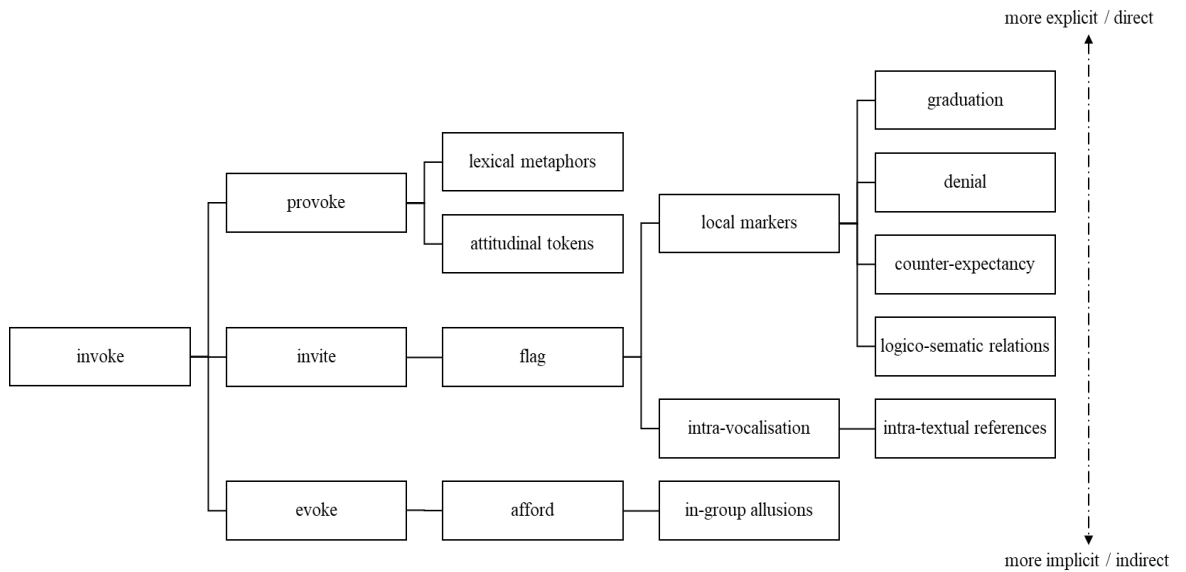


Figure 2.5 System of Invocation for This Study (Adopted and Adapted from Martin and White (2005) and Don (2007, 2016))

This adopted system of invocations will act as a framework for identifying the different ways of invocation in the text data. This is important because identifying the different ways of invocation helps to compare the level of explicitness in evaluation between two instances of invoked attitude. With the concepts of inscribed and invoked attitude, including different ways of invocation explained, 2.5.2.2, 2.5.2.3 and 2.5.2.4 below will examine the concepts of Affect, Judgement and Appreciation under Attitude respectively (see Figure 2.3) with a view to shortlisting the most relevant parts under Attitude for the analysis of this study.

2.5.2.2 Affect

There are six criteria to help identify instances of evaluation marked by feelings or emotions. The first is whether the feeling or emotion expressed is generally regarded as positive or negative by a culture (Martin and White, 2005). The positive notion of the feeling of happiness and the negative notion of the feeling of sadness are recognised by most cultures (Martinec, 2001). Therefore, in the sentences *she is happy*, and *she is sad*, the adjective *happy* indicates a positive evaluation while *sad* is a negative one.

The second criterion is whether the feeling expressed can be visualised or not. Martin and White (2005) explain the difference between visible and invisible feelings by using Halliday's (1994) concept of transitivity. Under transitivity, there are different kinds of processes that can tell us what is going on in a text, i.e. the ideational meaning. Two of them are mental and behavioural. Mental processes, as mentioned in footnote 4, are related to people's perception, cognition and affection, verbs such as *love*, *like*, *see*, *hear*, and *smell* are examples of mental processes (Halliday, 1994; Halliday and Matthiessen, 2014). Behavioural processes are the combination of mental and material processes. This means that behavioural processes are related to perception, cognition and affection like mental processes, but they are also physical actions like material processes. Examples of behavioural processes are *laugh* and *cry* (Ibid). To Martin and White (2005), a mental process such as *she likes it* is an invisible feeling while a behavioural process such as *she laughs* is a visible feeling. The distinction between visible and invisible feelings may help us understand the level of emotional impact that the writer wants to convey to her/his readers. This is because a visible feeling may have a greater persuasive effect on the readers (Desmet and Hekkert, 2002).

The third criterion that influences the degree of Affect is whether the feeling expressed is directed at or is triggered by someone or something (Martin and White, 2005). This depends on whether an utterance is a mental process, or a relational process, which is related to possession, equivalence and attributes. In the earlier example of mental process, *she likes it* is a directed emotion. In Martin and White's term, *she* is the "Emoter", *likes* is the process, and *it* is the "Trigger" (Martin and White, 2005:46). Her emotion is triggered by *it*. In a relational process like *she is happy*, *she* is the Carrier, *is* is the process, and *happy* is the Attribute. In this process, the emotion is "undirected" (Martin and White, 2005:46), i.e. not triggered by anything. This directed or undirected emotion can indicate the writer's perception of what is going on in an event, which is a representation of the writer's stance.

The fourth criterion is the degree of emotion expressed, where feelings are graded in a continuum. For example, the verbs *dislike*, *hate*, and *detest* can be seen as having a low,

median and high degree of emotion respectively. An important point to bear in mind is that the low, median and high degrees here are not discrete values in the continuum, i.e. there are not only three absolute degrees. Rather, the continuum has indefinite degrees from low to high, realised by different lexis in the same group. For example, to express discontent, except for *dislike*, *hate* and *detest*, there are also *despise*, *loathe*, *abominate*, etc. This concept is similar to the concept of Graduation, the third domain in the Appraisal framework, which will be discussed in greater detail in 2.5.4.

The fifth criterion concerns whether the feeling involves an intention or the actual emotion. Martin and White (2005:48) term these feelings *irrealis* (an intention) and *realis* (the actual emotion). Irrealis feelings are realised by desiderative mental processes, e.g. *I long for this*, while realis feelings are realised by emotive mental processes, e.g. *I like this*, which focus on the feeling at the present moment. This criterion can also show the writer's stance, because when the writer chooses to express irrealis rather than realis feelings, s/he just lets the readers know her/his intention rather than revealing her/his true feelings. This choice can be interpreted in two ways: 1) in the dialogic space between the writer and the readers (see 2.3.1), the writer keeps distance from the readers without showing her/his true feelings; or 2) it is a consideration for the readers, because some desiderative mental processes, for example, the use of auxiliary verbs like *would* in *I would like to...*, can be used as hedges, which shows that the stance of the writer is not as assertive or explicit as in emotive mental processes, e.g. *I like to...*. In other words, the readers have more freedom in interpreting what the ideational meaning is in the text.

The last criterion that defines Affect looks into feelings that are concerned with “affairs of the heart”, “ecosocial well-being” and “pursuit of goals” (Martin and White, 2005:49). The feelings of affairs of the heart relate to the feelings of happiness and unhappiness. Examples are the feelings of happiness, love, sadness and hate. The feelings of ecosocial well-being relate to the feelings in relation to our environs (Martin and White, 2005). It is the variable of feeling secure or not in our current situation. Examples are the feelings of confidence, trust, fear and anxiety. The feelings of pursuit of goals relate to the feelings

of achievement and frustration. It is the variable of feeling satisfied or not in what we are doing. Examples are the feelings of respect, curiosity, displeasure, and ennui.

Utterances containing lexical items that are related to the above three kinds of feelings are considered as showing attitude by Affect. The distinction of these three kinds of feelings can be useful, as it tells us whether a feeling that the writer projects is purely an internal psychological state, i.e. simply feeling happy or sad (affairs of the heart), or this feeling is triggered by an external element, i.e. the environment, the situation (ecosocial well-being) or an activity that the writer is engaged in (pursuit of goals).

Even though evaluation is a conscious and subjective act (Martin and White, 2005), by distinguishing whether a feeling is originated from the emoter itself or is triggered by an external element, we can have a better understanding of how relatively assertive a feeling is in the text, which can tell us more about the writer's stance. For example, if the writer writes *I am happy* (affairs of the heart), s/he expresses her/his feeling explicitly and assertively. This makes a strong imposition on the readers that any other interpretation will seem impossible. However, if the writer writes *I am confident* (ecosocial well-being) or *I am pleased* (pursuit of goals), these feelings are triggered by an external element (e.g. I am confident on my skills, I am pleased with my exam results). These kinds of feelings are considered less assertive as the readers can empathise with the writer by following what external element that triggered such feelings in texts.

After knowing Affect is related to emotions of a person and considering that the main targets of evaluation in luxury fashion promotional texts are objects such as garments and accessories, the system of Affect will not be included in this study's theoretical framework.

2.5.2.3 Judgement

The second subsystem under Attitude is Judgement. Judgement deals with the writer's attitudes towards other people and the way they behave. There are two subtypes of Judgment: judgement of *esteem* and judgement of *sanction*. Judgement of esteem

concerns the characteristics, ability and determination of a person, it can be more specifically realised by *normality* (how unusual someone is, e.g. He is charming/eccentric.), *capacity* (how capable someone is, e.g. *He is clever/stupid*), and *tenacity* (how resolute or dependable someone is, e.g. *He is careful/careless*) (Martin and White, 2005). Judgement of sanction concerns the virtue and morality of a person. This kind of judgment is realised by *veracity* (how truthful someone is, e.g. He is honest/dishonest) and *propriety* (how ethical someone is, e.g. He is kind/mean). As exemplified in 2.5.2.1.1 that in an article about a fashion collection, an attitude of Appreciation on garments can be invoked by an inscribed attitude of Judgement of someone who makes the garments, and since the texts to be examined in this study is about fashion, it seems necessary to include Judgement in this study's theoretical framework. In order to understand better what constitutes the above five subtypes of Judgement so as to aid the analysis in a later chapter, Table 2.1 below lists out the positive lexical items⁵ associated with the aforementioned five subtypes of Judgement as presented in Martin and White (2005:53):

SOCIAL ESTEEM	
Normality (J:N) 'how special?'	lucky, fortunate, charmed...; normal, natural, familiar...; cool, stable, predictable...; in, fashionable, avant-garde...; celebrated, unsung...
Capacity (J:C) 'how capable?'	powerful, vigorous, robust...; sound, healthy, fit...; adult, mature, experienced...; witty, humorous, droll...; insightful, clever, gifted...

⁵ The negative lexical items associated with the subtypes of Judgement are not included in this study based on the assumption that promotional texts are written by companies to promote their products and the use of negative lexical items is unlikely.

	balanced, together, sane...; sensible, expert, shrewd...; literate, educated, learned...; competent, accomplished...; successful, productive...
Tenacity (J:T) ‘how dependable?’	plucky, brave, heroic...; cautious, wary, patient...; tireless, persevering, resolute...; reliable, dependable...; faithful, loyal, constant...; flexible, adaptable, accommodating...
SOCIAL SANCTION	
Veracity [truth] (J:V) ‘how honest?’	truthful, honest, credible...; frank, candid, direct...; discrete, tactful...
Propriety [ethics] (J:P) ‘how far beyond reproach?’	good, moral, ethical...; law-abiding, fair, just...; sensitive, kind, caring...; unassuming, modest, humble...; polite, respectful, reverent...; altruistic, generous, charitable...

Table 2.1 Subtypes of Judgement and Their Lexical Realisations (Martin and White, 2005:53)

The lexical items listed in the above table, as stated by Martin and White (2005), are by no means exhaustive and have not been graded along a low to high scale in terms of intensity, an issue that is pointed out in 2.5.2.2 in the section about the fourth criterion of Affect. In other words, lexical items that are evaluative but not included in Table 2.1 will have to be classified based on the user’s perception of what is, for example, normality or capacity. For instance, if someone is described as *magnificent*, it can be a judgement of that person’s normality (that s/he is special) or capacity (her or his ability in doing something) depending on the context. Martin and White’s (2005) seemingly equivocal

classification of Judgement may be one of the reasons why Kong (2006, 2014) criticises their classification as ambiguous and overlapping. This is an issue to be aware of when conducting the analysis of this study.

2.5.2.4 Appreciation

Appreciation is the last domain under Attitude in Martin and White's (2005) Appraisal framework. As mentioned earlier in 2.4.2 and 2.5.2, Appreciation focuses on the evaluation of *objects*. To be more precise, Appreciation is the assessments of the form, appearance, composition, impact, significance, etc., of human artefacts and natural objects by reference to aesthetic and non-aesthetic values (Martin and White, 2005; White, 2015). This can be achieved in three ways: Reaction, Composition and Valuation (Ibid).

Reaction is the only form of Appreciation that is related to emotion. It refers to the sense of affection, but it is different from Affect. Affect focuses on the emotion that an individual feels; this emotion can sometimes be triggered by an object. For example, *I like this jacket* or *This jacket attracts me* (see also examples of Affect given in 2.5.2.2). The focus here is on how the individual feels about the jacket. But in Reaction, the focus is on the object itself, what attributes it possesses that can cause an emotion. For example, *the design of this jacket is amazing* or *a beautiful jacket*. These two examples also exemplify the two subtypes of Reaction – Reaction:Impact (R:I) and Reaction:Quality (R:Q). R:Q defines whether the target of evaluation has the attribute to grab the readers' attention by giving them an emotional impact (Martin and White, 2005). In *the design of this jacket is amazing*, whoever said this is amazed by the design of this jacket, therefore it grabs her/his attention and leaves an emotional impact on her/him (being amazed). This kind of evaluation is considered an instance of R:I. R:Q is also related to emotion, but instead of impressing the readers as in R:I, it concerns whether the target of evaluation possesses an attribute that can please the readers or not (Martin and White, 2005). In *a beautiful jacket*, *beautiful* is a positive attribute of the jacket which can create positive emotions among the readers, i.e. it pleases the readers. This kind of evaluation is considered under the categorisation of R:Q.

Composition is related to the sense of perception; it concerns our view of order. It is about how one sees the structure of the target of evaluation in terms of its proportion and complexity (Martin and White, 2005). For example, *the pockets on this jacket are symmetrical and the cut of this jacket is simple* is under Appreciation of Composition, it gives an instance of evaluation on the proportion (symmetrical) and the complexity (a simple cut). Similar to Reaction, Composition has two subtypes – Composition:Balance (C:B) and Composition:Complexity (C:C). C:B focuses on the proportion while C:C focuses on the complexity of the target of evaluation. In the example given above, *the pockets on this jacket are symmetrical* is an example of C:B; and *the cut of this jacket is simple* is an example of C:C. Instances of evaluation by Composition give information to the readers on how the writer perceives the structure or composition of an object. Compared to Reaction, Composition is a relatively more rational way of evaluation, because although the writer may impose her/his own perception of how an object is like, this evaluation is based on this object's composition, rather than relying wholly on emotions as in Reaction. The one thing that Reaction and Composition have in common is instances of evaluation in both categories are based on aesthetic values, whether these aesthetic values provoke feelings, e.g. *amazing*, *beautiful* or inform the structure of the target of evaluation, e.g. *symmetric*, *simple*.

Unlike Reaction and Composition, instances of evaluation by Valuation are based on non-aesthetic values (Martin and White, 2005). In Valuation, the target of evaluation is assessed against the established norms in a society, i.e. social worth (Hommerberg and Don, 2015; Hommerberg, 2011). However, to adopt the Appraisal framework, one must understand that established norms can vary depending on the kind of society. Certain values may be considered worthy in one social group but not in another (see 2.3.1, the example about the word *ageing*). Because of this, the application of Valuation is context-specific and institutionalised (Kaltenbacher, 2006; Hommerberg and Don, 2015).

Appreciation, as defined at the beginning of this section, is the assessments of the form, appearance, composition, impact, significance, etc. of human artefacts and natural objects (Martin and White, 2005; White, 2015). Since the targets of evaluation in luxury fashion

promotional texts are mostly garments and accessories, i.e. human artefacts, Appreciation is a key subsystem under Attitude to be included in the theoretical framework of this study. As with Judgement, Martin and White (2005:56) produce a non-exhaustive list of lexical items that is associated with the subtypes of Appreciation. This list is presented in Table 2.2 below as a guide to help determine what constitute different subtypes of Appreciation in the analysis later.

Reaction:Impact 'did it grab me?'	arresting, captivating, engaging...; fascinating, exciting, moving...; lively, dramatic, intense...; remarkable, notable, sensational...
Reaction:Quality 'did I like it?'	okay, fine, good... lovely, beautiful, splendid...; appealing, enchanting, welcome...
Composition:Balance 'did it hang together?'	balanced, harmonious, unified, symmetrical, proportioned...; consistent, considered, logical...; shapely, curvaceous, willowy...
Composition:Complexity 'was it hard to follow?'	simple, pure, elegant...; lucid, clear, precise...; intricate, rich, detailed, precise...
Valuation 'was it worthwhile?'	penetrating, profound, deep...; innovative, original, creative...; timely, long-awaited, landmark...; inimitable, exceptional, unique...; authentic, real, genuine...; valuable, priceless, worthwhile...; appropriate, helpful, effective...

Table 2.2 Subtypes of Appreciation and Their Lexical Realisations (Martin and White, 2005:56)

Table 2.2 above shows the basic model of Appreciation proposed by Martin and White which can be used to analyse texts that are not in any specific context (2005). Just as

Hommerberg and Don (2015) have developed and extended the Appreciation part in Martin and White's Appraisal framework, in order to better fit the analysis of the language of wine appreciation, this study will also adapt and extend the Appreciation part for the analysis of the language in the genre of luxury fashion promotional texts. A table with subtypes of Appreciation and their suggested lexical realisation specifically for the genre of luxury fashion promotional texts will be developed and presented in the next chapter in 3.2.1. The next section continues the discussion of the Appraisal framework and it is on Engagement, the second domain after Attitude (see Figure 2.3), with a goal of deciding whether Engagement should be included in the theoretical framework of this study, and if so, which part(s) of Engagement is/are to be included.

2.5.3 Engagement

The second main domain in Martin and White's (2005) Appraisal framework is Engagement. Engagement deals with the presented opinions or viewpoints, or in Martin and White's term the "voice(s)" in texts (Ibid:35). Engagement can tell us the relationship between the writer and the readers because putting voice(s) in texts and how to put them is a conscious choice, and by doing so the writer indicates how s/he positions her/himself in the text, and thus how s/he engages with the readers. According to Martin and White (2005), there are two ways to engage: putting an unidentified voice in the text (termed *Monogloss*) and putting the writer's and/or other people's voices in the text (termed *Heterogloss*).

2.5.3.1 Monogloss

Monogloss has only one unidentified voice and is non-dialogistic, in other words, there is no indication as to whom the proposition in the text belongs to, and the presentation of the text is not a dialogue (Bakhtin, 1981). Rather, it is like a plain statement. The main function of this kind of text is to present information. Representations of monogloss can be found in genres like encyclopaedias, or tourist brochures. Some utterances in newspapers are also considered as monogloss. For example, a statement like *The banks are greedy* can be regarded as something common in a newspaper. It is a monogloss

because it is presented as factual information to the readers. In other words, the readers are expected to take this information for granted without challenging if it is true or whose opinion that is. In fact, Martin and White (2005) hold the view that this taken-for-grantedness is the writer's assumption that the putative readers share the same value position with the writer as to what is being presented, i.e. both the writer and the readers agree that *the banks are greedy*. This feature in monogloss is what Martin and White call "bare-assertiveness" (2005:99). It means that the writer is confident that the readers are on the same side and such a bare assertion will not be an issue to the readers (This is sometimes also referred as a "categorical assertion", i.e. a non-modalised assertion (Martin and White, 2005:98)).

It is now known that monogloss only has one unidentified voice and it is not in the form of a dialogue. However, this does not mean that the readers' participation is not encouraged. By putting in more monoglossic arguments, the writer can still provoke the readers' thinking, invite them into a discussion, or even try to win the readers over when the writer senses that the value shared between her/him and the readers is not the same. For example, if the writer adds *The banks are greedy. However, they still function as they should*. The addition of the second sentence is still a monogloss because no sign is shown as to whose opinion that is. This addition can merely be interpreted as extra information to the issue. Nevertheless, the adversative conjunction *However* and the argument that follows may make the readers ponder whether *the banks are greedy* is actually acceptable. Adding this argument may be the writer's gesture to bring the issue forward to an open discussion, or it can be the writer's strategy to mitigate the negative impression of the banks in the readers' mind, i.e. to win the readers over.

2.5.3.2 Heterogloss

Compared to Monogloss, which only has one sole unidentified voice in a text, Heterogloss is the opposite: it has the writer's and/or a third party's voice in a text, and the presence of these voices is explicit (Martin and White, 2005). In Heterogloss, the writer can engage with the readers either by expanding or contracting the dialogic space. The dialogic space is the invisible space in texts where the writer and the readers interact and participate

(Bakhtin, 1981). When the writer expands the dialogic space, it means that the writer gives room for other interpretations in texts; the readers' participation is welcomed. On the other hand, when the writer contracts the dialogic space, it means that the writer reduces room for other interpretation in texts; s/he is likely to impose certain values onto the readers.

2.5.3.2.1 Expand

There are two ways to expand: *entertain* or *attribute* (Martin and White, 2005). Entertain is to present a proposition as one of many possible positions, with either an implicit or explicit voice of the writer. Examples are *it seems/is probably that...* (implicit), *I suspect/believe that...* (explicit). In this way, other positions are accepted or even invited, and the dialogic space is thus expanded.

Attribute is similar to entertain, which is to present a proposition as one of many possible positions, but the difference is that the proposition in attribute is in a third party's voice. To give a few examples, *X states/claims that..., according to X..., and in X's view*. Even though in attribute the voice of the writer is implicit, and attribute is to open the dialogic space, i.e. to invite the readers' participation, we can still see the control the writer attempts to exert over the readers' participation. This kind of control is represented in two subtypes under attribute: *acknowledge* and *distance* (Martin and White, 2005:112-113).

When the writer uses comparatively more neutral reporting verbs such as *say, report, state, etc.*, she/he *acknowledges* the proposition of the third party without overt objection. This may give the readers an impression that the proposition being advanced is trustworthy. When the writer uses more marked or emotive reporting verbs such as *claim, argue*, she/he *distances* her/himself from the responsibility for what is being advanced in the proposition. Using this kind of more evaluative reporting verbs can be seen as an act to signal the readers to be cautious of what is being presented. Therefore, even if other interpretations or "dialogic alternatives" (Ibid:114) are allowed and invited in attribute, the writer still controls how these alternatives are formed to a certain extent.

2.5.3.2.2 Contract

In contract, the writer presents a proposition in a way that restricts the scope for other dialogic alternatives to join in. This can be done in two main ways: *disclaim* and *proclaim*. Disclaim is a direct and explicit rejection of other dialogic alternatives. There are two subtypes of disclaim: *deny* and *counter*. Deny is the use of negation. For example, in *There is nothing wrong with the banks being greedy*, the writer eliminates all the possible interpretations, or the costs for the readers to object to this proposition is too high. In this way, the dialogic space for the readers to enter is reduced. Martin and White (2005) also point out that deny may be a strategy of the writer to pose as an expert on the issue discussed. The absoluteness in such negations is to fill in the lay readers what they do not know or aware of. In other words, the function of deny is more corrective than confrontational in this sense.

Counter is to give a pretext, as if the writer aligns with the readers in what is being proposed, and then introduces something contrary. It is usually realised by adversative conjunctions and connectives such as *although*, *however*, *yet* and *but* (Martin and White, 2005). For example, *The banks are greedy. However, they still function as they should*. Here, we can see that this is also the example given in 2.5.3.1 about monogloss when a further argument is added by the writer to invite the readers' participation. In fact, even the example of deny *There is nothing wrong for the banks to be greedy* is also arguably a monogloss as the writer or a third party's voice is not explicit. It can be contended that it is actually not easy to determine whether an utterance is an instance of monogloss or heterogloss. There is some overlapping and this overlapping can be seen as one of the caveats in Martin and White's (2005) framework. In the examples given by Martin and White (2005), it can only be known that the criterion separating monogloss or heterogloss is the text coherence and context. If the examples above appear in a text that already has a reference to the writer or a third party's voice, then they are examples of heterogloss. For example, *I believe/Some say... that the banks are greedy. However, they still function as they should*. If the examples stand alone, in other words, there is no reference to any source, either internal (the writer's voice) or external (a third party's voice) in the same piece of text, then they are examples of monogloss.

The second way to close down the dialogic space is proclaim. Compared to disclaim, proclaim restricts the participation of the readers in a more indirect way. Rather than rejected overtly as in disclaim, dialogic alternatives are discouraged or excluded. There are three subtypes of proclaim: *concur*, *pronounce* and *endorse*. In *concur*, the writer rallies an audience which shares the same value as the writer. By doing this the writer can exclude the readers who do not share the same value and thus contract the dialogic space. For example, *Naturally, the banks are greedy*. By using the adverb *naturally*, the writer poses the statement *the banks are greedy* as some kind of common sense, in order to have the readers to align with her/him. Other examples to convey the relationship of concurrence are *of course*, *not surprisingly*, *admittedly* and *certainly* (Martin and White, 2005). When the writer uses these phrases to represent a value as common sense, social norms or as universal, the readers may have no choice but to accept the proposition, as it increases the barriers for those who oppose joining.

Pronounce is similar to *concur*, where the writer presents something as unquestionable and warrantable. But in *pronounce*, the writer's voice is explicit. The credibility of the value presented in texts is reinforced by phrases like *I argue that...*, *We can conclude that...*, *You must agree that...*. The intervention of the writer's voice may imply the presence of certain resistance or doubts about the presented value from the readers, and the writer's attempt to silence the opposing voices.

The last kind of proclaim is *endorse*. Again, the value presented in *endorse* is as in *concur* and *pronounce*; it is positioned as undeniable and correct. But in contrast to *pronounce*, the writer's voice is hidden. In *endorse*, the writer uses a third-party voice, i.e. an external source to minimise the participation of the readers who oppose. For example, *X demonstrates that...*, *it is proven by X that...*. In fact, *endorse* and *attribute* have much in common: they both use reporting verbs to expand (*attribute*) and contract (*endorse*) the dialogic space. As Martin and White (2005) explain, in *attribute*, the writer uses reporting verbs to minimise her/his presence in the text, while in *endorse*, the writer uses reporting verbs or a third party's voice as an intermediate to voice out her/his position. However, every coin has two sides and where to draw the line can be a rather subjective matter. It

can depend on the context being examined and the interpretation of the researcher. Therefore, one has to be cautious when considering an utterance as a case of attribute or endorse.

However, unlike news discourse (see Bednarek, 2006; Bednarek and Caple, 2012 for example) and academic discourse (see Hood and Martin, 2007; Hood, 2010 for example) where different voices (explicit or implicit, external or internal) are prominent and can be a subject for study, in business discourse, especially B2C marketing communications where products are promoted, as in the text data of this study, the purpose is to convey the message (e.g. what the products are) and convince the readers to make a purchase; voices, i.e. whose view it is, i.e. are not the main concern here. For this reason, Engagement will not be included in the theoretical framework of this study.

2.5.4 Graduation

Graduation, to put it simply as mentioned in 2.5.2.1.2, is the upscaling or downscaling of the quantity and intensity of quality, processes etc. in the text. The concept of upscaling and downscaling concerns the idea of gradability, which is “a defining property of all attitudinal meanings” (Martin and White, 2005:135). Gradability can indicate the degree of postiveness or negativeness of attitudinal meanings, which are pertinent to the study of attitude. However, the concept of gradability, or upscaling and downscaling, cannot be easily exemplified without looking into the two domains in Graduation: Force and Focus. For that matter, the concept of up/downscaling will be exemplified later after the concepts of Force and Focus are explained.

Now and more importantly, a system network of Graduation that is suitable to the study of luxury fashion promotional texts is needed. Therefore, it seems only natural that major works in the development of Graduation such as Martin and White (2005) and Hood (2010) are reviewed. Martin and White’s (2005) network of Graduation is comparatively more general and is applicable for texts in any genres. Hood’s (2006, 2010), on the other hand, acts as an extension and alternation that is specific to the analysis of one genre: academic discourse. Both networks have features that seem suitable for this study of

luxury fashion promotional text. These two networks will be reviewed and compared before establishing one that is appropriate for this study. The first step of this review and comparison can be seen below where the two systems of Graduation, Martin and White (2005) and Hood (2010), are outlined in Figure 2.6 and Figure 2.7 respectively. Hood (2010)'s additions and alterations to Martin and White's (2005) system are emboldened in Figure 2.7:

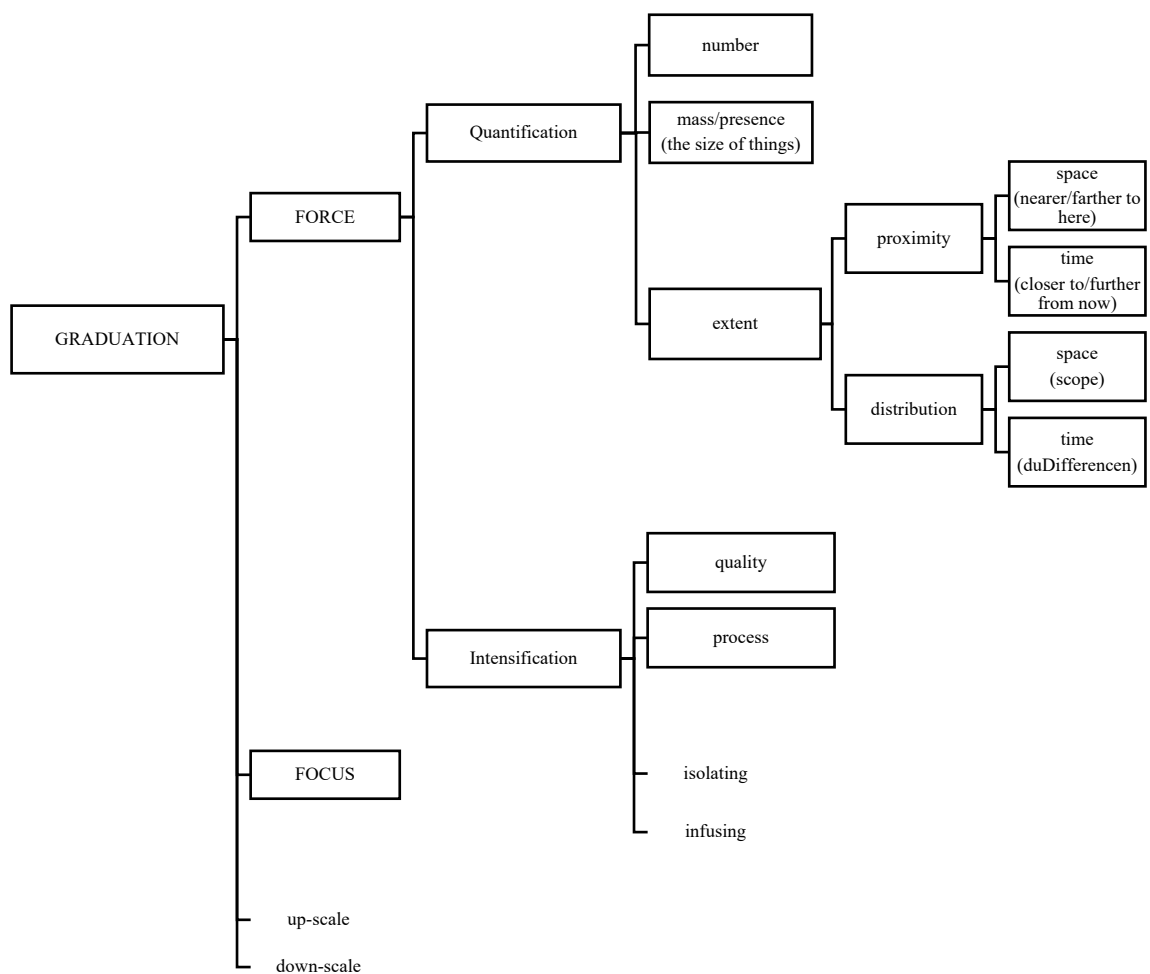


Figure 2.6 Graduation System (Martin and White, 2005:154, Figure 3.8)

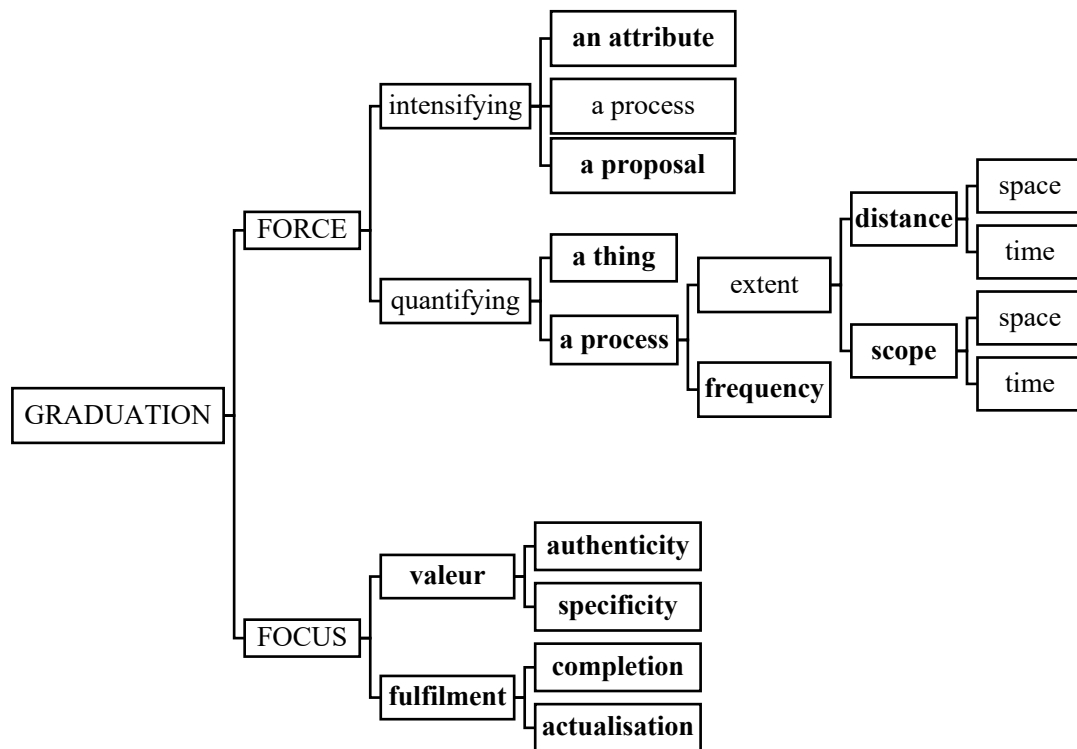


Figure 2.7 Graduation System (Hood, 2010:105, Figure 3.2(f))

2.5.4.1 Force:Quantification

Force, in both Figure 2.6 and Figure 2.7, has two subtypes: Quantification (or quantifying) and Intensification (or intensifying). Force provides for the imprecise measuring of number, size, weight, proximity, etc. (quantification) and the intensity of qualities and processes (intensification) (A discussion on qualities will follow in 2.5.4.2. The concept of process is addressed in footnote 4 and 2.5.2.2). The first two types of Force:Quantification under Martin and White's (2005) network are *number* and *mass/presence*. Number is the grading of amount by quantifiers such as *a few*, *many* or nominal groups like *a trickle of*, *a steam of*, etc. Mass/presence is the grading of size by adjectives such as *small*, *large* or nominal groups like *a mountain of*, *a slip of*. The corresponding part in Hood's (2010) network is much more simplified – only *a thing* is left (see under *Force* in Figure 2.7).

In the literature of Hood (2010), quantifying *a thing* in fact includes the two ways of Quantification: number and mass/presence proposed by Martin and White (2005), and Hood also uses the term *amount* for the grading of these phenomena (2010:106). The reason for Hood's (2010) broader grouping is probably because the line between number and mass/presence is not always clear-cut especially in academic discourse. For instance, *large* can be used in both the concepts of number as *a large amount of research* and mass/presence as *a large-scale research*. So, both number and mass/presence can share the same lexical item and the determination of whether it is an instance of number or mass/presence lies in the textual context.

For the genre of promotional texts in the luxury fashion industry, however, it may be beneficial to use Martin and White's (2005) separation of the quantification between amount and size, despite the potential overlapping linguistic resources and the challenge added in determining which of the two (number or mass/presence). This is because whether it is *a large amount of garments and accessories* (number) or *a large fashion collection* (mass/presence), it can be interesting to be distinguished apart as such distinction may give some insights in the ways quantification is used to invoke attitude (flag, see Figure 2.5) in particular between the two languages (English and Chinese). In this respect, number and mass/presence will be included under Force:Quantification in this study's network of Graduation.

Below the first two types of Force:Quantification (number and mass/presence), the third type in Martin and White's network (Figure 2.6) is the grading of *extent*. Extent has a system of its own and Hood's (2010) (Figure 2.7) differs substantially from Martin and White's (2005). The two broad types under extent are *proximity* or *distance* and *distribution* or *scope*. The change of names in Hood's (2010) network can be that the terms distance and scope are more appropriate in describing the relevant features in the genre of academic writing, but basically, proximity and distance, and distribution and scope are interchangeable. The terms distance and scope by Hood (2010) are chosen for this study because her examples of distance and scope in academic writing seem more relevant to this present study. These examples will be presented after the following

definitions of distance and scope. Both distance (proximity) and scope (distribution) involve the dimensions of time and space, as outlined in both networks.

Distance in time is the grading of time in respect of whether the point of time described is closer or further to the present time (Hood, 2010). Examples given by Martin and White (2005) include *recent arrival* [–distance:time] and *ancient betrayal* [+distance:time], while in Hood (2010), descriptions like *further studies carried out in the late 1980s* can be coded as [+distance:time] and *more recently* as [–distance:time] (see Hood, 2010:98 for details). The + and – here represent the concepts of upscaling and downscaling. In this case, they signify the instance of distance in time as being further away from (+) or closer to (–) the present time. These applications of distance in time are relevant to the present study because, as defined in 2.2.3, fashion is modernity, promotional texts of luxury fashion may well contain utterances that are related to the concept of time, for example, instances of +distance:time like *founded in the 1940s* (which emphasises the brand’s heritage); and –distance:time like *the latest collection, the new season* (which introduces the brand’s latest products).

Distance in space is the grading of space in respect of whether one destination is nearer or farther to the other destination being compared (Hood, 2010). Examples in Martin and White (2005) are *nearby* [–distance:space] and *distant* [+distance:space] (Martin and White, 2005). In Hood (2010), the juxtaposition of two or more locations would imply +/-distance:space depending on their proximity to each other. For example, if similar studies are conducted in the United States and China, it is an instance of +distance:space because the distance (in spatial sense) between these two countries is long (see Hood and Martin, 2007:752, example (34) and Hood, 2010:99 for more examples). Conversely, when the studies are conducted in China and Hong Kong, it is an instance of –distance:space. These examples of ideational tokens in realising distance in space may help identify the hidden attitudinal meanings in luxury fashion promotional texts where different locations may be mentioned as to where some products are manufactured or sold.

Scope (or distribution in Martin and White (2005)) also has the dimensions of time and space, but their nature differs from that of distance. Scope in time is the grading of time in respect of duration, as in *long-lasting hostility* [+scope:time] and *short-battle* [-scope:time] (Martin and White, 2005) or *for at least 30 years* [+scope:time] and *research findings from 1967 to 1983* [+scope:time] (extracted from Hood (2010:99) example [3/14]). Following this logic, utterances like *Dior's 70th anniversary* in luxury fashion promotional text can be classified as an instance of +scope:time.

Scope in space is the grading of range in a spatial sense like *wide-spread hostility* [+scope:space] or *narrowly-based support* [-scope:space] (Martin and White, 2005). It can also be the listing of locations like *similar findings have been made in Britain...in Australia...in Canada...in New Zealand* [+scope:space] (extracted from Hood (2010:99) example [3/15]). As in the discussion of distance:space earlier, the mentioning of places in luxury fashion promotional texts is not uncommon and Hood's example of scope:space here can be referential for the actual data analysis in this study. It is noteworthy to point out that Hood makes a distinction between Quantification of *a thing* and *a process* and puts *extent* under *a process*.

In this study's Graduation network, Martin and White's non-separation is adopted instead, as in the genre of luxury fashion promotional texts, a thing can also be graded in *extent*, e.g. *a long-lasting foundation* (in the sense of a cosmetic product) [+scope:time]. Hood (2010) also adds a new subtype parallel to extent: *frequency*, which is actualised by adverbials of frequency like *always, often, rarely*. While these adverbials of frequency may be common to the genre of academic writing, it is unknown whether it is the case for the text data of this study before any careful examination. For the benefit of the doubt, frequency is kept in this study's Graduation network for the time being. Figure 2.8 below summarises the adapted system of Force:Quantification based on the discussion up to now:

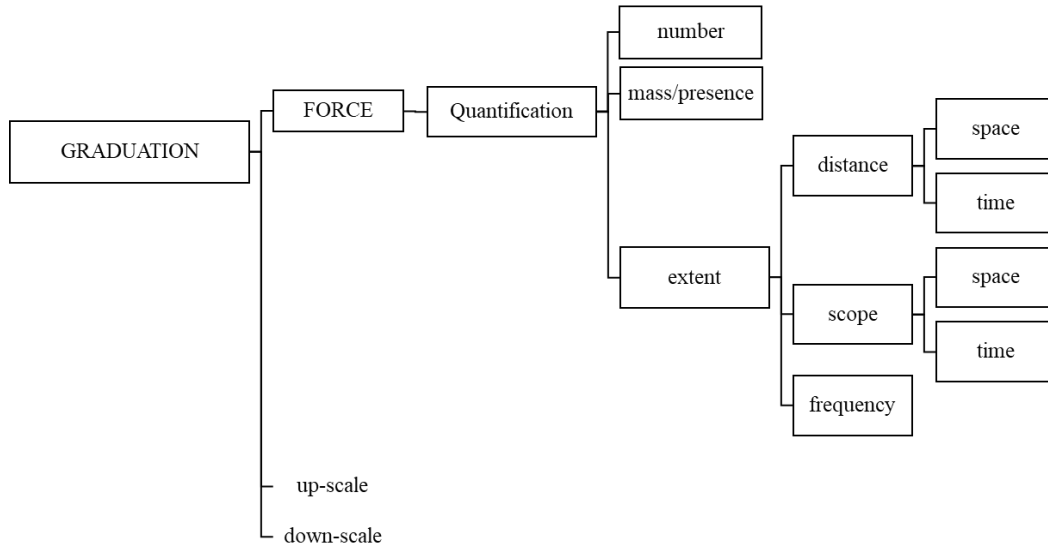


Figure 2.8 Building a Graduation System for This Study – Force:Quantification

The next section will move to the discussion of Force: Intensification, in an attempt to build the next block of the Graduation network for this study.

2.5.4.2 Force:Intensification

As referred briefly to at the beginning of 2.5.4.1, Force:Intensification relates to the gradability of the intensity of qualities (termed “an attribute” in Hood’s (2010:105) network, see Figure 2.7) and processes (see footnote 4 and 2.5.2.2). A quality is an attribute that an entity possesses, for example, *happy* in *I am happy* is the attribute that belongs to *I*. To understand how qualities and processes are graded, it is necessary to explain the two grammatical forms of grading: *isolating* and *infusing*.

Isolating means that the level of intensity in an utterance is indicated by an individual lexical item, which is called an isolated modifier. If taken out, though the level of intensity is lost, the utterance would still have a complete meaning. For example, the intensifier *very* is considered a common isolated modifier (see Martin and White, 2005:141-142). If the earlier example of quality is changed to *I am very happy* (upscaling), the quality *happy* is intensified by the intensifier *very*. If left out, *I am happy* is still a unit of complete

meaning. An example of the isolating process can be *I like you very much*. Apart from intensifiers like *very*, there is a group of intensifiers that can indicate the upper-most end of the scale of intensification. In Martin and White's term, they are called the "maximisers" (2005:142). Examples of maximisers given in Martin and White's (2005) book are *utterly, totally, completely, thoroughly, absolutely, perfectly, and always*. These are sometimes also referred to as boosters and amplifiers (see Labov, 1984 and Hyland, 2000), but one should bear in mind that boosters and amplifiers can be broader terms. They can include maximisers but also intensifiers that are in the lower end of the scale of intensification, e.g. *fairly, relatively*. Except for intensifiers (including maximisers), isolated modifiers can also be comparatives, e.g. *happier, more iconic*, superlatives e.g., *happiest, the most iconic*, and lexical items in figurative sense, e.g. *ice cold, crystal clear* (Martin and White, 2005). These maximisers are clear indicators to compare the level of evaluation explicitness between two languages when both languages have a lexical item with similar meaning, but one is maximised but the other not.

Infusing means that the level of intensity in an utterance is indicated by a lexical item which also has other semantic functions in the same utterance. In other words, this lexical item has a duo function in the utterance and its removal would impair the meaning of the utterance. In the earlier example *I like you*, the verb *like* is the mental process between the two participants *I* and *you*. This semantic function is its first function. As compared to another verb such as *love* or *adore*, *like* also possesses a lower level of intensity (downscaling). This lowered intensification is its second function. Its function of intensification is intertwined with its semantic function. Once the verb *like* is removed in this utterance, not only the implied level of intensity is lost, so is the complete meaning. An example of infused quality can be *I am ecstatic* (upscaled from *I am happy*). These infused lexical items are called infused terms, and according to Martin and White (2005), they are usually in four forms: 1) verbs, e.g. *I like you* (downscaled from *love* or *adore*), 2) metaphors, e.g. *Prices have skyrocketed*, 3) similes, e.g. *as brave as a lion*, and 4) repetitions, e.g. *we laughed and laughed and laughed*. A side note about isolating and infusing is that they only apply to Force: Intensification but not Force: Quantification,

these two features should be under Intensification rather than under Force in Martin and White's (2005) network. Such a change is reflected in Figure 2.9.

The ways of isolating and infusing qualities and processes proposed by Martin and White (2005) are also covered in Hood (2010) with examples more situated in the genre of academic discourse, e.g. *an action-oriented approach* versus a very *action-oriented approach* (upscaled isolated quality) and *look at* versus *examine* (upscaled infused process). Apart from quality and process, due to the popular use of resources of modalisation, e.g. *should*, *have*, *must* in academic writing, Hood (2010) comes up with the grading of *proposal*, which signifies the degree of force in the position that the writer puts forward. Proposal intensification can also be in the forms of or a quality, e.g. *it is necessary that...* or a process, e.g. *this necessitates that...* (Ibid), but this can be considered as an overlap to the already established quality and process intensifications. For this reason, proposal under intensification in Hood's (2010) Graduation network will not be included. Before the discussion of Focus, the second domain under Graduation, in the next section, Figure 2.9 gives an overview of Force developed for this study.

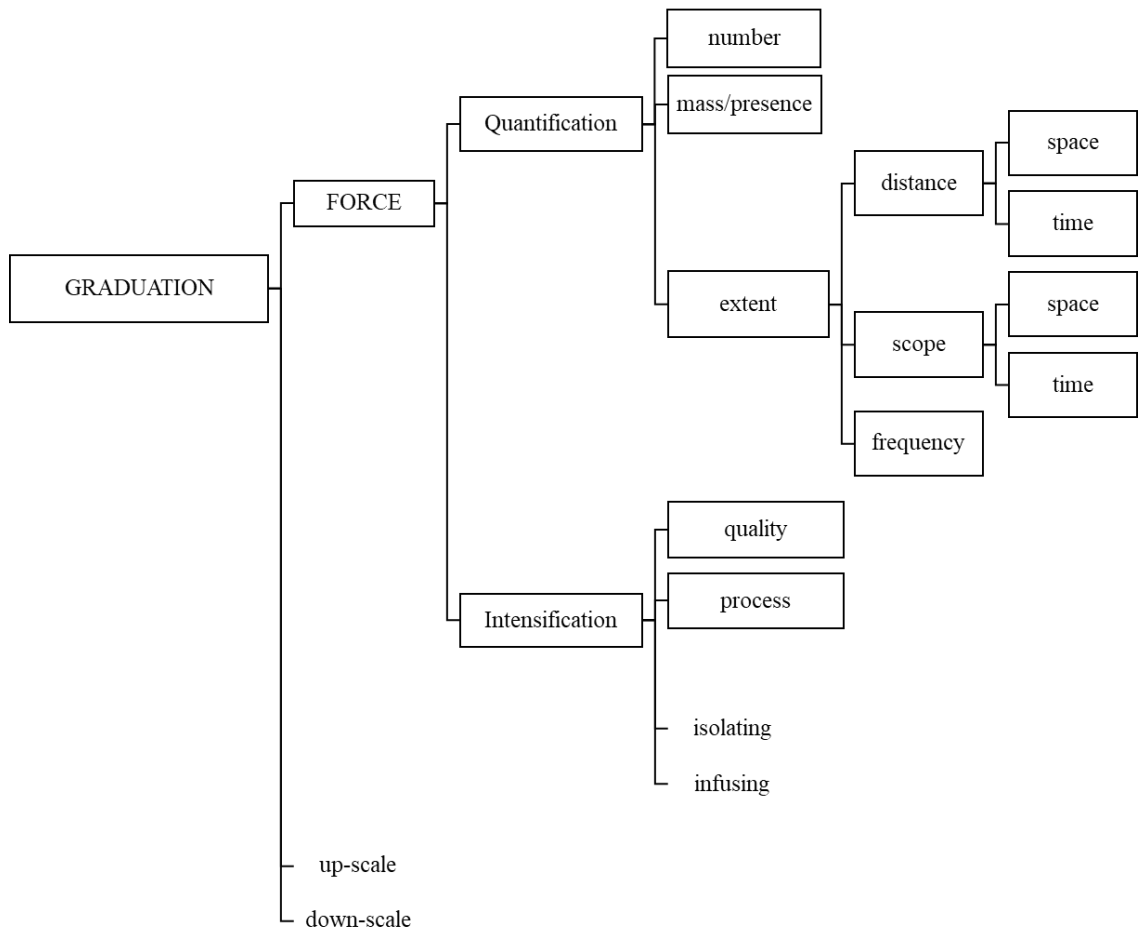


Figure 2.9 Building a Graduation System for This Study – Force

2.5.4.3 Focus

Focus is graduation according to “prototypicality” (Martin and White, 2005:137). This means that targets of graduation are being assessed against a cline of prototypicality in its own category. For example, jazz is a category of music. If one says *This is real jazz*, the prototypicality of the jazz being described here is increased. This is an instance of upscaling. In Focus it is more commonly referred as sharpening (e.g. Martin and White, 2005; Don, 2007, 2016; Hood and Martin, 2007). In contrast, in *This is sort of jazz*, the jazz being described here is further away from the prototype in the jazz category. In other words, it is an instance of downscaling or usually referred as softening (Ibid).

Sharpening in Focus can be realised by intensifiers, e.g. *real*, *genuine*, which are sometimes referred as boosters and amplifiers (see 2.5.4.2 about isolating for the use of these terms). Softening in Focus can be realised by hedges, e.g. *kind of*, *sort of*. One point that merits a discussion here is the effect of sharpening and softening when targets of gradation are already explicitly attitudinal. For example, unlike *jazz*, which is a rather neutral word, *a brat* and *a hero* are attitudinally charged (the former has a negative notion while the latter positive). If they are sharpened as *a real brat* and *a real hero*, it not only means that they are the most typical in their own category, but the intensifier *real* also intensifies the degree of negativeness in *a real brat* and the degree of positiveness in *a real hero*. Likewise, if a softening marker like *kind of* is added to attitudinal adjectives like *bad* and *good*, it weakens the degree of negativeness and positiveness that *bad* and *good* already possess.

The discussion on Focus so far is drawn from Martin and White's (2005) framework. Hood (2010) takes it as a foundation and develops two academic-writing-specific subtypes: *valeur* and *fulfilment* (see Figure 2.7). Each of them also has two subtypes: *authenticity* and *specificity* under *valeur*, and *completion* and *actualisation* under *fulfilment*. *Valeur:authenticity* covers the meaning of Martin and White's (2005) Focus, which relates to the grading of categorical boundaries regarding the degree of authenticity, e.g. *real jazz* (sharpening) or *sort of jazz* (softening). *Valeur:specificity* is also the grading of categorical boundaries but concerns the degree of specificity, in a continuum of general to specific. For example, the *general thrust of the conclusion* (softening), *research in schools particularly at primary level* (sharpening) (Hood, 2010). It is unclear what the addition of *valeur:specificity* in Hood's (2010) framework can contribute to the investigation of attitude in the genre of luxury fashion promotional text.

Completion and *actualisation* in *fulfilment* are the grading of propositions made either by the writer or other scholars in academic writing. *Completion* is the grading of propositions in terms of the degree of complete responsibility taken by the author or other scholars in making such propositions. Process realisations of completion are *X attempts to/ tries to/ manages to/ fails to show that...*, and completion can also be nominalised, e.g.

achievements to date include, an attempt to unravel the issue (Hood, 2010). Actualisation under fulfilment represents the grading of how propositions are relatively actualised. This suggests probability, which means that actualisation can be realised by modalisation, e.g. *such description can be of value*; phrase-irrealis in the verbal group, e.g. *he seems to be arguing that*; infused processes, e.g. *suggest, point to, indicate, show, establish*; and nominalisation, e.g. *suggestion, indication* (Hood, 2010).

Fulfilment is essential to the study of attitude in academic discourse but not in business discourse because there is a fundamental difference between these two discourses: the nature of the targets of evaluation. In academic discourse, the targets of evaluation are often propositions as they are the key elements in communicating stance; therefore, resources like completion and actualisation are crucial as they can encode stance. However, in the genre of luxury fashion promotional texts, the main targets of evaluation are products like garment and accessories. For this reason, the whole system of fulfilment will not be included in this study. To put it simply, the general category of Focus proposed by Martin and White (2005) will suffice in the examination of promotional texts in the luxury fashion industry and will be adopted in this study. Given all that is discussed under 2.5.4, the Graduation network for this study is presented in Figure 2.10.

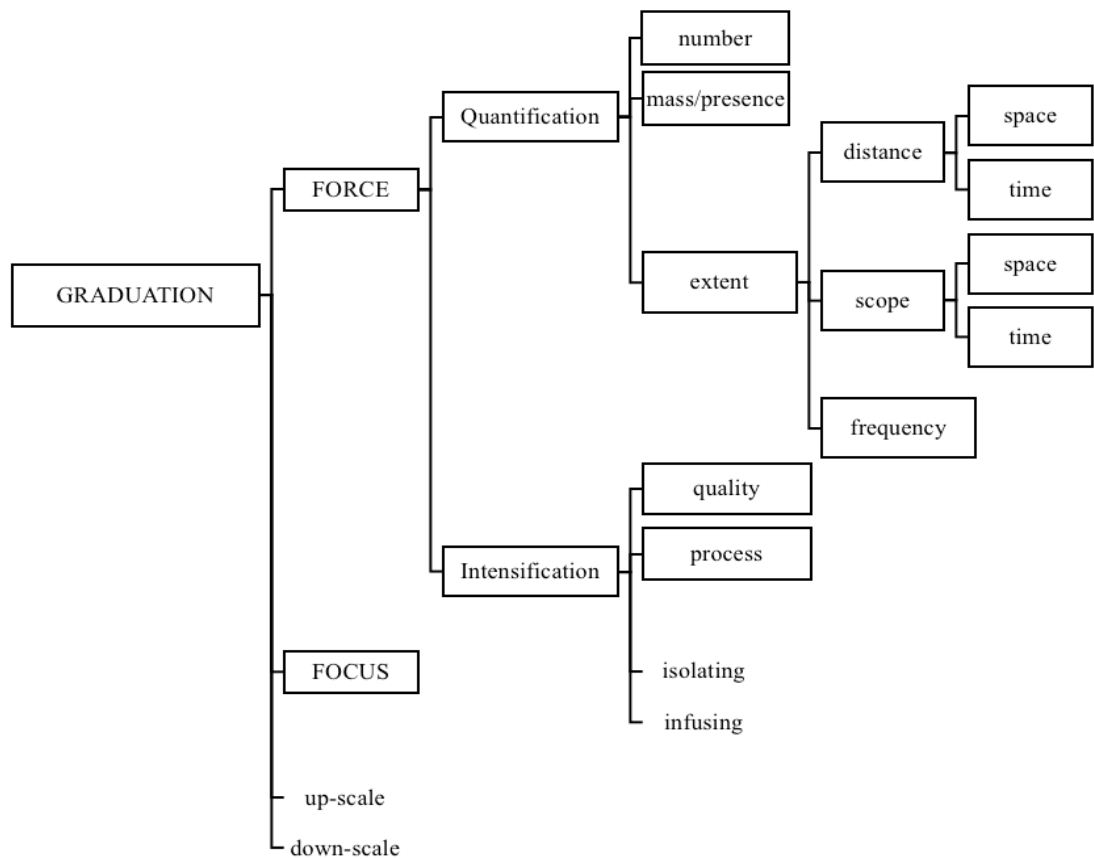


Figure 2.10 Adopted Graduation System for This Study

In 2.5.2.1.2, it is stated that the resources of Graduation can act as one of many ways to realise flag, a type of invoked attitude. The above Graduation network, together with other ways to realise invoked attitudes covered between 2.5.2.1.1 and 2.5.2.1.3 (see Figure 2.5 in particular), will form a relatively comprehensive framework for analysing invoked attitude in this study.

2.6 Conclusion: A Theoretical Framework Developed

This chapter firstly set the scene in the area of business communications in 2.1 and then in 2.2 identified B2C marketing communications as the more specific type of business communications that is going to be examined in this study. In 2.2.1, the genres in B2C

marketing communications were explored in order to situate the texts being studied in the right genre, i.e. the promotional genres. These genres were further specified in the luxury fashion industry with the concepts of luxury and fashion defined in 2.2.2 and 2.2.3 respectively.

At the end of 2.2.3, it was pointed out that marketing studies using the methods of surveys and interviews may fail to account for the intercultural perspective on how consumers in two cultures perceive luxury- or fashion-related values. Therefore, it was proposed that this study adopts a linguistic approach to identify evaluative linguistic resources used to express luxury- or fashion-related values in the languages of English and Chinese and to compare the similarities and differences (if any). In this regard, the term evaluation was defined in 2.3 and a review of literature on relevant studies in evaluation in language was presented in 2.4 with a special focus on the applications of Appraisal in marketing texts in 2.4.4 and texts of wine appreciation in 2.4.5.

Since the Appraisal framework is a very complex system which has three main domains: Attitude, Engagement and Graduation, and each of these domains have an intricate system on its own, each domain was examined in detail before coming to a conclusion on which parts are relevant to this study. This was done between from 2.5 and 2.5.4.3. After this detailed examination of the Appraisal framework, the foundation of the theoretical framework for this study is the combination of Figure 2.5, Figure 2.10, Table 2.1 and Table 2.2. Its overall structure is presented as below:

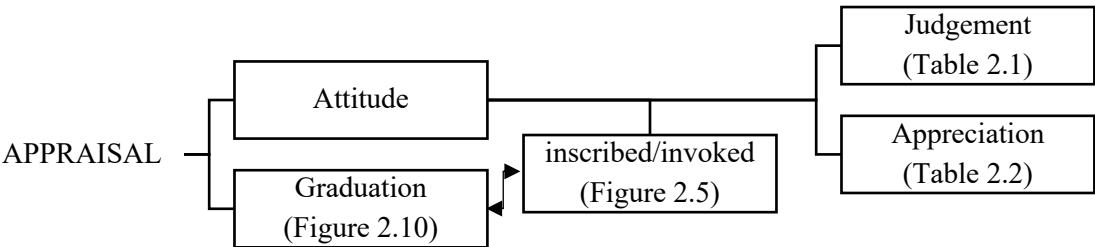


Figure 2.11 Theoretical Framework for This Study

Figure 2.11 above is the theoretical framework resulting from the discussion of this chapter. However, it only acts as a foundation because the subtypes under Appreciation presented in Table 2.2 under 2.5.2.4 are not yet fine-tuned to the genre of luxury fashion promotional texts. Subtypes of Appreciation specifically for this genre will be developed and presented in the next chapter in 3.2.1.

CHAPTER 3 DATA AND RESEARCH METHODOLOGIES

With the overall aim of this study identified in Chapter 1 and the foundation of a theoretical framework established in Chapter 2, this chapter progresses in achieving the aim set in Chapter 1 by bridging the data and the theoretical framework together. This is done by firstly identifying a suitable dataset in 3.1, then detailing the research methodologies in 3.2. There are five parts in 3.2. In 3.2.1, a refined Appreciation system as the core qualitative method for analysis is proposed, then methodological issues concerning the application of this refined Appreciation system is presented in 3.2.1. 3.2.3 will present a revised theoretical framework and the procedures of data-coding based on the refined Appreciation system proposed in 3.2.2. 3.2.4 leads a discussion on how statistics generated from the data-coding in the qualitative method are compared (a quantitative method). Lastly, a process of examination combining both the qualitative and the quantitative methods are suggested in 3.2.5, before an overall conclusion of this chapter in 3.3.

3.1 Presentation of the Data

To achieve the overall aim which is to compare the evaluative language in English and Chinese in the genre of luxury fashion promotional texts, two corpora, one English and the other Chinese, are proposed for this study. They are compiled from the articles on the English and the Chinese pages of the websites of three luxury fashion brands, Louis Vuitton, Chanel and Dior, between 6th January and 8th March 2017 (See Appendix 2). The rationales regarding this data selection are presented successively below.

The rationale behind the choice of the field of luxury fashion is already explained in 2.2.2 and 2.2.3. The three brands Louis Vuitton, Chanel, and Dior are chosen because firstly, they are three of the best online selling luxury brands in the world including in China (Song, 2017). Secondly, they all share a similar feature on their website: a page that is updated regularly with news about the brand and their new products. In the Louis Vuitton website, it is called LV NOW; in Chanel's, it is called Chanel News; and in Dior's, it is called DIORMAG. Thirdly, the websites of all these three brands have both an

international English version and a Mainland Chinese version. This is important because the scope of this study is to compare the English language used by English speakers in general (not only British, US or Australian English, etc.) and the Chinese language used in Mainland China specifically (not the Chinese used in Hong Kong, Singapore, Taiwan or any other Chinese communities). The reason for this is to keep the scale of the study contained and viable⁶ but at the same time to enable the findings of this study to be as widely applicable as possible, i.e. covering all English speakers and most of the Chinese speakers. Fourthly, in the three pages of the three websites, wherever the images are the same in the English and the Chinese page, the written texts next to the images are the same, i.e. selling the same products, talking about the same event, etc. This consistency shared by these three brands' pages make the comparison feasible. Based upon these four points of consideration, Louis Vuitton, Chanel and Dior are chosen to be the three brands from which text data are taken from their news pages (LV NOW, Chanel News and DIORMAG) on their websites.

Before going into detail of why the aforementioned period (between 6th January and 8th March 2017) is chosen or addressing the issue of word count in the Chinese corpus in order to make comparison possible to the English corpus, an issue worthy of discussion is whether the English and the Chinese texts in the corpora are translations of each other. The English and the Chinese texts are taken from the same websites of the three brands Chanel, Dior and Louis Vuitton. They are all French brands and it can be argued that the source text on these websites may be in French. If that is the case, it is uncertain that

⁶ In terms of scale, it is more difficult to compare different types of Chinese than that of English, because while a single international English version is readily available in the websites of the three brands, different types of Chinese cannot be grouped into one international version and usually exist as a stand-alone version, e.g. Mainland China, Hong Kong, and Taiwan, or in traditional/simplified characters. It would be out of scope to consider all these different Chinese versions and also compare them to English in a doctoral thesis. Given that the Mainland China version will cover the majority of Chinese speakers (1.4 billion in China as compared to other Chinese-speaking areas), it seems sensible to only compare the Mainland Chinese version to the international English version.

whether the English and the Chinese pages are both translations of the French page, or the English page may possibly be the intermediate text⁷ in a relay translation⁸ from the French page which is then translated into Chinese, or vice versa, i.e. the Chinese page is the relay translation and the English page is a translation from the Chinese page. Above all, there is also a possibility that all the different language versions are not translations of each other, but that they are created by copy-writers of that language.

In the initial stage of this research, contacts were made to these three brands in order to investigate this issue. However, none of them responded. As discussed above, there are many possibilities regarding the text production of the English and the Chinese pages in these brands' websites and it cannot be known for sure that the English and Chinese pages of these websites are translations of each other. For the sake of argument, this study will consider texts taken from the English and the Chinese pages of these three websites as comparable texts, in other words, similar texts in English and Chinese in the same genre (the genre of luxury fashion promotional texts). Although the data of this study may not, therefore, be translations of each other, the findings from a study of comparable texts like this one can still contribute to the field of Translation Studies because similarities and differences in two languages in a particular genre are compared.

As mentioned earlier in this section, the articles are chosen in the period between 6th January and 8th March 2017. In the initial phase of data collection, just the word count of articles between 26th April 2017 and 26th October 2016 (6 months) in the English page of the Louis Vuitton websites amounted to 10,432 words. Given that text data from the other two brands (Chanel and Dior) needed to be collected as well, and in both English and Chinese, only articles between 6th January to 8th March 2017 were collected. This period

⁷ The text that is translated from a source text and later becomes a source text on its own to be translated into another/other target languages (Ringmar, 2012).

⁸ Relay translation refers to "a chain of (at least) three texts, ending with a translation made from another translation: (original) ST [source text] > intermediate text (IT) > (end) TT [target text]" (Ringmar, 2012:141).

is chosen based on the assumption that the news page of these websites would potentially have more updates (i.e. articles) during the time when the brands held fashion shows. In the 12 months before data collection (June 2017), there are three periods when fashion weeks in the big four fashion cities (New York, Paris, London and Milan) took place: 6th January to 8th March 2017 (Men, Women and Haute Couture), 7th September to 5th October 2016 (Women) and 30th May to 14th July 2016 (Resort, Men, Haute Couture) (British Fashion Council, 2017; Council of Fashion Designers of America, 2017; Fashion Week Online, 2017). This particular period from 6th January to 8th March 2017 is selected because when compared to the other two fashion week periods, only this period (6th January to 8th March 2017) had fashion shows for both men's and women's collections, which can offer a relatively more all-rounded consideration on the evaluation of luxury fashion products for both genders.

After the period between 6th January to 8th March 2017 was selected, it was discovered that the numbers of articles between the English and Chinese pages in two (Louis Vuitton and Chanel) out of the three luxury fashion brands' websites are different. In the period between 6th January and 8th March 2017, there are slightly more articles on the English pages of Louis Vuitton (8 more) and Chanel (2 more) compared to their Chinese pages. On the other hand, the numbers of articles in this period on Dior's English and Chinese pages are the same. In order to have a consistent comparison of articles in English and Chinese in the chosen period across all the three brands' websites, only corresponding articles in both the English and the Chinese pages, i.e. with the same images and describing the same products, events, people, etc., will be included in this study.

With all the above considered, the English corpus comes up to 17,268 words. Unlike English words, Chinese words are not delimited by white spaces. Therefore, word segmentation is necessary for quantifying the Chinese language and it makes the comparison of the Chinese language to another language possible (Emerson, 2000; Peng, Feng and McCallum, 2004; Zhao et al., 2006). Two tests to segment the words in the Chinese corpus were run on two segmentation tools developed by The Stanford Natural Language Processing Group and the Beijing Foreign Studies University respectively.

However, the result is not satisfactory as both tools fail in some cases where the segmentation of the same phrases should be consistent. In fact, scholars in the studies of Chinese word segmentation admit that automatic segmentation is difficult (Emerson, 2000; Peng, Feng and McCallum, 2004; Zhang and Clark, 2007) and one main reason is “Chinese character sequences are ambiguous, often requiring knowledge from a variety of sources for disambiguation” (Zhang and Clark, 2007:840). Automatic segmentation by machines may fail to deal with such ambiguity because a machine does not necessarily possess all the knowledge required to disambiguate. In comparison, a Chinese native speaker, as an active user of the language, would arguably have better knowledge than a machine to judge how certain phrases should be segmented. For this reason, words in the Chinese corpus are segmented by the author herself and they amount to a total of 19,103 words.

Table 3.1 below presents the total number of articles together and their word counts in the English and the Chinese corpus of each brand:

	No. of articles	No. of words in English	Average no. of words per article	No. of words in Chinese	Average no. of words per article
Louis Vuitton	19	2163	114	2214	117
Chanel	59	2164	37	2321	39
Dior	162	12941	80	14568	90
	240	17268	72	19103	80

Table 3.1 Data Distribution

The above table shows that within the same period, Dior published many more articles compared to the other two brands. Its number of articles and the number of words make the Dior sub-corpus a dominance in the whole set of data. However, such a data distribution, albeit unbalanced among the three brands, is the outcome of the carefully selected criteria discussed above. This set of data can still be considered a relatively respectable representation of the genre of promotional texts in the luxury fashion industry.

With all the above aspects of the data selection considered and the data itself finally presented, the next section 3.2 will detail the research methodology, including both a qualitative method in 3.2.1 and a quantitative method in 3.2.4.

3.2 Research Methodologies

According to Conrad and Biber (2000), there are two main methodologies to study the language of evaluation: descriptive and empirical. The descriptive approach is to examine single text samples and give a detailed description of what is going on in the text samples regarding evaluation. The examples given throughout Martin and White's (2005) book are examples of the descriptive approach. The empirical approach, on the other hand, does not go into details of a small piece of text, instead, it is to investigate general patterns in large computer-based corpora. This approach is comparatively macro and looks at the tendencies in a huge amount of texts. Channell's (2000) and Conrad and Biber's (2000) work are examples of the empirical approach. Up to the beginning of the 2000s, studies in the language of evaluation adopted either the descriptive or the empirical approach because computers cannot offer in-depth analysis of evaluative linguistic resources, while a human can, but for a huge amount of texts it is very time-consuming (Conrad and Biber, 2000; Macken-Horarik and Issac, 2014).

However, since the end of the 2000s, studies of evaluation that combine the two approaches emerge. For example, Hu and Tan (2017), Hommerberg (2011), Hommerberg and Don (2015), Zhang and Liu (2015), Wislocka Breit (2013). This is probably thanks to the UAM Corpus Tool⁹ developed by Dr Mick O'Donnell, which is an annotation tool specially designed for the study of evaluation in language in the application of the Appraisal framework. Although researchers still need to examine the text manually to code the evaluative lexical items or phrases, this tool offers a systematic way to code and

⁹ More information of the UAM Corpus Tool can be found here: <http://www.corpustool.com/> (Last accessed on 8th March 2018)

makes an in-depth analysis of a larger corpus possible. For this reason, both the descriptive and the empirical approaches are adopted in this study by using the UAM Corpus Tool.

At the end of 1.1, two main issues generated from the positionality of the researcher are identified. It seems appropriate to address them here before detailing the qualitative and the quantitative methods adopted in this study. The first issue is that the experience of the researcher being a translator of this genre can contribute to presumptions that evaluation in the Chinese data of this study would also be more explicit and emotive. This issue is addressed by using a comparative analytic approach during the data-coding process, where entries of English and Chinese are cross-compared simultaneously one-by-one (this approach is part of the data-coding procedure, see 3.2.3 below). This approach can reduce the probability of establishing a category which only favours the Chinese text data (highlighting the linguistic resources that only exist in the Chinese corpus as being more explicit or emotive). In addition, a subcategory named Valuation:Unspecified (V:U, see 3.2.1.17) is added to account for all the possible instances of evaluation found in both corpora but cannot be categorised in other categories. In this way, even though some other categories may highlight certain linguistic resources of one language more than the other, the linguistic resources of this other language will also be examined in the category of V:U.

The second issue lies in the determination of whether a linguistic resource is evaluative and its categorisation because the researcher is not a native English speaker. To address this issue, parallel external corpora in English and Chinese are used to check the denotation and usage of words, which English and Chinese external corpora to use and reasons for choosing them are presented in 3.2.3. These external corpora provide a consistent benchmark for the determination and categorisation of evaluation.

After the above issues affecting the research process are addressed, the next section 3.2.1 will present a refined Appreciation system to be imported into the UAM Corpus Tool together with the systems of Judgement, invocation, Graduation already discussed in

Chapter 2 for the coding and annotation of the data. This is followed by 3.2.2 and 3.2.3, where methodological issues of using the refined Appreciation system and procedures of data-coding are discussed, before presenting the second research methods: the quantitative methods in 3.2.4. The empirical approach will be achieved by performing the qualitative and the quantitative methods, and the qualitative and quantitative results will be presented in Chapter 4 Empirical Results, which will inform what should be discussed further in Chapter 5 Descriptive Analysis, i.e. an analysis from the descriptive approach.

3.2.1 Qualitative Method: A Refined Appreciation System

While the UAM Corpus Tool is a means that makes descriptive and empirical investigations feasible at the same time, a refined Appraisal framework is needed so as to take into account the evaluative lexical items and phrases of expression that can be notably found in the genre of luxury fashion promotional texts. The original Appreciation system proposed by Martin and White (2005) is not the most suitable one for this study because as pointed out by them, it is for texts in a general context. Since evaluation is context-dependent (Alba-Juez and Thompson, 2014), subtypes in the Appraisal framework should be adapted accordingly to fit the analysis of texts in a specific context (Martin and White, 2005; Macken-Horarik and Issac, 2014; Hommerberg and Don, 2015). In Chapter 2, Table 2.2 shows the original Appreciation system proposed by Martin and White (2005:56). Now that the actual data is presented which offers a better understanding of the texts being studied, together with the attributes of luxury and fashion identified in 2.2.2 and 2.2.3, an overview of an adapted Appreciation system fit for the analysis of the genre of luxury fashion promotional texts is proposed in Figure 3.1 below:

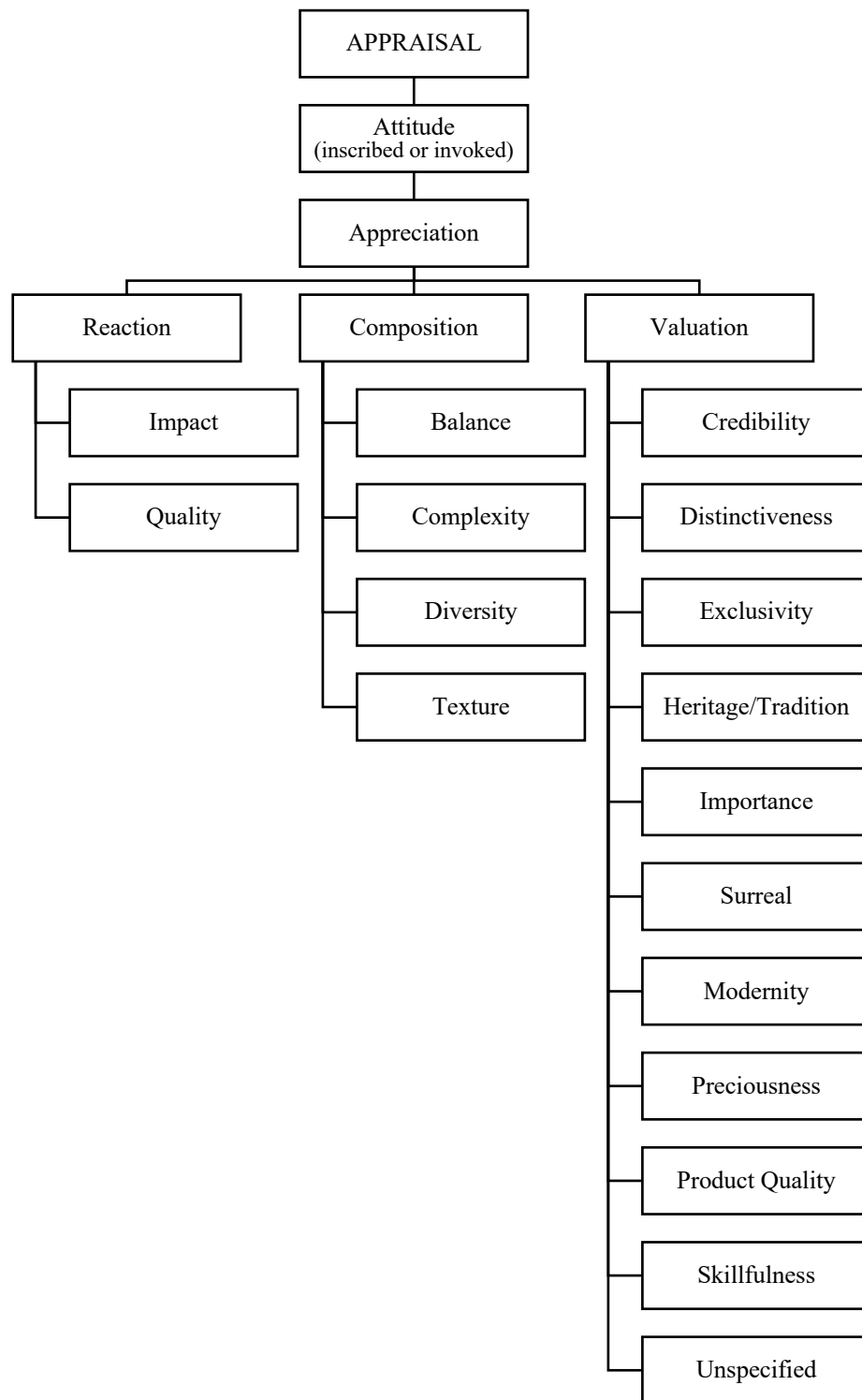


Figure 3.1 Adapted Appreciation System for the Genre of Luxury Fashion Promotional Texts (Adapted from Martin and White, 2005:38 and Hommerberg and Don, 2015:9)

In Figure 3.1, the three main subtypes of Appreciation: Reaction, Composition and Valuation remain the same as in Martin and White's (2005) version of the framework (see Table 2.2 in Chapter 2). The most recognisable extension is the establishment of 11 subtypes under Valuation, as compared to the zero subtype in the original system. Other than that, there is also the addition of two subtypes under Composition: Diversity and Texture. Most of these additions of new subtypes are supported by findings in studies of marketing, luxury and fashion as discussed in Chapter 2. Others are added during the process of data-coding where recurring patterns emerge in both corpora. 3.2.1.1 to 3.2.1.17 below elucidate what kinds of lexical items or phrases fall under which subtypes of Appreciation in realising an instance of evaluation in the context of luxury fashion.

3.2.1.1 Reaction:Impact

As discussed in 2.5.2.4, Reaction:Impact defines whether a target of evaluation has the attribute to grab the readers' attention by giving them an emotional impact (Martin and White, 2005). Examples of inscribed markers given in Martin and White's book are *arresting, captivating, engaging*, etc. (see Table 2.2). Following this definition and the non-exhaustive list of examples provided by Martin and White, it can be extrapolated that lexical items like *amazing, moving, passionate*, etc. can be labelled as inscribed markers of R:I. Invoked markers can be any lexical items that may create an emotional impact. Their attitudinal meaning can be neutral or not necessarily positive in a general context but is usually perceived as positive in the context of luxury fashion, or there are other kinds of invocations as discussed in 2.5.2.1 (see Figure 2.5). For example, invoked R:I markers can be *dazzling, sensual, leaves a trail of desire, synonymous with love, laughter and dance*.

3.2.1.2 Reaction:Quality

Reaction:Quality, as reviewed in 2.5.2.4, is the second of the two Appreciation subtypes that is related to emotion. Compared to R:I, which is to create an emotional impact by impressing the readers, R:Q concerns whether a target of evaluation possesses an attribute that can please the readers or not (Martin and White, 2005). Inscribed markers of R:Q, as

suggested by Martin and White (2005:56), are *fine, good, beautiful, appealing*, etc. The list can be extended indefinitely with lexical items like *delightful, perfect, charming, elegant*¹⁰, *exquisite* as long as they are attributes that can *please* the readers. In terms of invoked markers of R:Q, similar to R:I, these involve any references, whether in the forms of lexical items or phrases, that can please the readers: their attitudinal meaning can be neutral or not necessarily positive in a general context but is usually positive in the context of luxury fashion or marked by other kinds of invocation. For example, *glittering, sparkling, a natural look, brings the Monogram flowers to life* are labelled as invoked markers of R:Q.

3.2.1.3 Composition:Balance (C:B)

Composition:Balance is about the proportion in things and examples of inscribed markers include *balanced, harmonious, symmetrical, and proportioned* (see Table 2.2). For invoked markers of C:B in this study, the boundary of C:B proposed by Martin and White (2005) is pushed slightly further to cover the targets of evaluation found in luxury fashion promotional texts. Since the question to decide whether it is an instance of C:B is “did it hang together?” (Martin and White, 2005:56), the descriptions related to balance in the targets of evaluation in this study such as *bright* or 如 丝绸 般 光亮的 (bright like silk) in colour, 宽大 (loose and big) in size, *light, sharp, spicy* in the smell of perfume are categorised as invoked instances of C:B.

3.2.1.4 Composition:Complexity (C:C)

Composition:Complexity focuses on the complexity of targets of evaluation and examples of inscribed markers listed by Martin and White (2005:56) that are also relevant

¹⁰ The word *elegant* is categorised as Composition:Complexity in Martin and White’s (2005:56) book but it seems more appropriate to categorise it as Reaction:Quality, because the meaning of *elegant* in the luxury fashion context is usually in the sense of appearance than composition of an entity.

to the fashion field include *intricate*, *precise*, *pure*, and *rich*. While *simple* is also listed as an inscribed marker in Martin and White's book, it is argued that in the fashion world, *simple* can be perceived positively or negatively depending on the personal taste of fashion so it is an invoked C:C marker in the genre of promotional luxury fashion texts.

Other invoked markers would be any textual references that are related to the complexity of an entity and implicitly imply a positive connotation in the luxury fashion context. For example, *where subcultures, memories of adolescence and the legacy of Christian Dior come together* (a fashion collection), *the combination of coloured stones and shapes* (a piece of jewellery), 领口 圆润, 两侧 交叉 的 黑色 真丝 罗缎 连衣裙 (collar rounded, two sides crossed's black real silk faille dress) or 黑白 苏格兰 *Tartan* 十字 格纹 连衣裙 (black white Scottish Tartan cross pattern dress) can be invoked markers of C:C because they refer to the complexity of one entity (the different parts that constitute the entity) and some readers may like such a constitution.

3.2.1.5 Composition:Diversity (C:D)

During the early stage of data-coding, it appears that both the English and the Chinese corpora have a substantial amount of textural references related to the diversity of things. For this reason, the subtype of Composition:Diversity is introduced in the adapted Appreciation system in order to take into account of all these instances in the two corpora. Diversity implies the variety of choices and C:D is about all these choices on offer by one target of evaluation. Lexical items such as *diverse*, *versatile*, *colourful*, 百搭 (to match in all possible ways) or 包罗万象 (all inclusive) are examples of inscribed C:D markers as their nature of being diverse and/or offering many choices is clear-cut.

Invoked markers of C:D can be in many forms, as long as the concept of diversity is suggested. One way to invoke an instance of C:D is through logico-semantic relations. According to Don (2016:9), a logico-semantic relation in the Appraisal theory means "a contrast or comparison [which] signals an attitudinal assessment of one or other of the contrasted elements". Contrastive or comparative markers like *whether...or...*, *not*

only...but also..., 无论 或 (no matter...or...), 时而 时而 (sometimes...other times.../here...there...) will be labelled as invoked C:D markers because they are contrastive or comparative markers of logico-semantic relations that imply choices.

Other than logico-semantic relations, instances of C:D can also be invoked in different types of Graduation such as listing, nominal quantifiers, specific numbers and references to a particular scope. In terms of listing, for example, if *colourful* is an inscribed marker, then descriptions listing many colours like *Deep black, silver, grey, pure white with a touch of electric red and purple* is an invoked marker because the principal idea of this utterance is that there are lots of different colours, i.e. *colourful*. Listing in this way is a subtype of Graduation (Force:quantification:extent:scope) where the repetition of things in the same category can invoke an attitude (Hood, 2010:95). Following this concept, the listing of other things such as the listing of fabrics used in garments, e.g. *Radzimir, Duchesse satin, organza, taffetas, flocked and laminated lace, tulle, jacquard, and Georgette* can also be categorised as instances of invoked C:D as it suggests the diversity of a particular type of thing, in this case, fabric. Nominal quantifiers such as *a variety of, a spectrum of, a mix of, a range of, a series of, a wealth of*; specific numbers, e.g. *68 variations, living a thousand lives in one* and references to a range, e.g. *from casual to formal, for all styles and occasions* are also types of Graduation under Force:quantification:extent:scope that can invoke the quality of C:D as they all offer choices.

3.2.1.6 Composition:Texture (C:T)

Since the targets of evaluation in this study are mostly garments, accessories and cosmetics, it seems appropriate to subdivide the original Composition into subtypes relevant to these targets of evaluation. Composition:Texture is established for this reason. It can provide insights into how the texture of fabrics, makeup products or other things in luxury fashion are evaluated. Inscribed markers of C:T are lexical items or phrases that are clearly positive and related to the texture of things: *delicate* (belongs to C:B as well),

velvety, 细腻 (fine and smooth), 水润 (moisturised), 娇嫩 (tender and soft), etc. Any textual references related to the texture of things but are not explicitly positive will be counted as markers of invoked C:T. For example, *soft* (only *soft* is not necessarily positive), *melting onto the lips*, 不油不腻 (not oily not greasy), and 宛若丝绒 (like velvet).

3.2.1.7 Valuation:Credibility (V:C)

In 2.2.2, the value of high social status is discussed as a value that is closely associated with the concept of luxury. In here, how the value of high social status is projected in texts can be identified by Valuation:Credibility. Valuation:Credibility is a category developed based on the concept of celebrity endorsement in the study of Marketing. Celebrity endorsement has become a prevalent pervasive element in the marketing and advertising industry around the globe (Agrawal and Kamakura, 1995; Lee and Um, 2014; Sridevi, 2014), hence, it would seem appropriate to include this concept when studying the language of evaluation in the genres of luxury fashion promotional texts. Celebrity is mostly understood to be an individual who possesses a certain quality that is admired and well-known (Rojek, 2015). Such quality is most often attractiveness, but also includes talents and accomplishments (Ibid). Celebrity endorsement means a commodity is associated with a celebrity, in a view that the quality of this individual is projected onto the commodity in consumers' minds and thus makes the commodity or the brand it belongs to more desirable and valuable (Riegel, 2015).

With the term *celebrity* defined as above, celebrities in this study not only include movie or TV stars, whose attractiveness is generally recognised as their main quality, people like musicians, artists, fashion designers, top models, or even royals will also be categorised as celebrities as they possess some forms of talents and/or accomplishments¹¹.

¹¹ The high social status of royals can be inferred as an innate accomplishment (see “ascribed celebrity” in Rojek, 2015:71).

It is argued that in the genre of luxury fashion promotional texts, a projected readership would acknowledge the credibility of the products can be enhanced by the mentioning of celebrities' names. For example, Natalie Portman is the brand ambassador of Dior. When her name is mentioned in the same text about a dress or a lipstick made by Dior, it is assumed that readers would know that she is a big movie star and like her for her attractive appearance, her achievement in the movie business and/or any other reasons and perceive these products positively.

In Rojek's (2015) work, she argues that celebrity can even refer to social groups, e.g. pop groups, sports teams and social events, e.g. the Olympics because these social groups and events possess a certain quality too that the public can relate to. Following this line of argument, this study also includes well-known and historical places under the category of Valuation:Credibility. While individuals can be attractive or talented, it is argued that historical places can project the quality of prestige. For example, when the garments and accessories of a fashion show are presented in the Louvre Museum, some readers may perceive the garments and accessories as high-end because the Louvre Museum is generally recognised as a historical and prestigious place, a celebrity among all museums. From the above definitions and extrapolation, inscribed V:C markers will be lexical items that carry an evident nature of fame/status such as *famous, prestigious, celebrated, noble, respectable, honourable*; and invoked V:C markers can be the names of celebrities including movie/TV stars, musicians, artists, fashion designers, top models, the names of historical and prestigious places, and any references to a high social status such as *kings, dukes, aristocracy, the era of the royal court, head adornments imitate crowns*.

3.2.1.8 Valuation:Distinctiveness (V:D)

The category of Valuation:Distinctiveness here is derived from the value of uniqueness discussed in 2.2.2, where luxury products need to be differentiated from their counterparts, i.e. they need to be special and unique in order to be luxury. The word *distinctiveness* is used here as the name of the category instead of *uniqueness* because *uniqueness* can be interpreted as the only one which suggests rarity/scarcity that is linked to the category of Valuation:Exclusivity in 3.2.1.9. To avoid such confusion, the word

distinctiveness is employed here instead to emphasise the distinctive attributes of an entity. Lexical items like *special*, *unique*, *extraordinary*, *distinctive*, *exceptional*, *remarkable*, *iconic* are classified as inscribed V:D markers and textual references such as *emblematic*, *signature*, *unusual*, *different*, *an icon* and *unlike any other* are labelled as invoked V:D markers because they can be neutral but the positive connotation of them can be discernible in the textual context of luxury fashion promotional texts.

3.2.1.9 Valuation:Exclusivity (V:E)

Based on the discussion of the concept of luxury in 2.2.2, Valuation:Exclusivity is established here to look into potential positive attitude marked by textual references to the exclusivity, rarity or scarcity of something. Things that are *limited edition*, *the only one*, *specially made* for a certain occasion, or simply *exclusive* can be considered an attribute of luxury products (Dubois, Laurent and Czellar, 2001; Vigneron and Johnson, 2004; Kapferer, 2017) and will be categorised as inscribed markers of V:E. On the other hand, lexical items like *backstage*, *behind the scenes*, *insider*, *secrets*, etc., will be included as invoked instances of V:E as they suggest limited access and privilege in the fashion world.

3.2.1.10 Valuation:Heritage/Tradition (V:HT)

The value of having a long history/tradition can be considered positively among the in-group members of luxury fashion (luxury companies and their customers) as pointed out in 2.2.2 and its textual realisations are identified here by the category of Valuation:Heritage/Tradition.

The mere appearance of lexical items *heritage* and *tradition* are not inscribed V:HT markers but they can be invoked V:HT markers because although these words on its own, when taken out of context, are rather neutral, but since the textual environment is situated in the field of luxury fashion, mentioning of these words is argued to make the putative readers refer to the heritage and tradition of a particular company or product, therefore it is argued that positive attitude can be evoked.

Phrases like the *Faithful* embodiment of Louis Vuitton's heritage and the *purest* dyeing tradition are categorised as inscribed instances of V:HT because the *heritage* and *tradition* here are marked by explicit lexical items *faithful* and *purest* respectively. In terms of invoked V:HT markers, other than the words *heritage* and *tradition*, other lexical items or phrases related to a brand's history or tradition can be invoked V:HT markers, e.g. *founded in (a certain year)*, *over 100 years*, *The House's spirit/DNA/founding codes* and also references that are specific to a particular brand, etc. For example, the name of the founders of the brands: *Gabriel Chanel*, *Christian Dior/Monsieur Dior*, *Louis Vuitton*; the founding place of the brands, e.g. *30 Avenue Montaigne* for Dior; the name of certain products, patterns or looks, e.g. *No. 5 perfume* (of Chanel), *Monogram* (of Louis Vuitton), *the New Look* (of Dior) are included as invoked markers of V:HT because it is argued that the mentioning of these can make readers associate them with the brands' heritage or tradition.

3.2.1.11 Valuation:Importance (V:I)

Based on the empirical evidence in the early stage of the coding process, it seems that both the English and the Chinese corpora contain a fair amount of descriptions that highlight the importance of things. These occurrences may not happen by chance. Rather, they can be seen as instances of evaluation which can persuade readers to think about the things being highlighted as important positively. This is why the subtype of Valuation:Importance is established. Inscribed markers of V:I can be any lexical items that communicate a clear idea of importance such as *important*, *paramount*, *essential*, *VIP*, *must-have*, 关键 (key/vital), 不可或缺 (indispensable), while invoked markers can be any implicit textual references that indicate the idea of importance, e.g. *made an impact to such an extent*, *at the heart of*, *No Dior, no Dietrich*, 无论是在银幕上还是在日常生活中 (No matter it is on the silver screen or in daily life) (the sense of importance is indicated in the scope covered), 所有制作工序都在.....品牌工坊内完成 (all making processes are all at...the brand's atelier inside completed) (the sense of importance is indicated by the two *all*).

3.2.1.12 Valuation:Modernity (V:M)

The category Valuation:Modernity is established here based on the concept of fashion defined in 2.2.3. In the definition in 2.2.3, modernity represents the most fashionable version of a category of things. In other words, it is related to the present time. Based on this temporal feature, the category V:M can be further divided into two subtypes because it is argued that the present time or something that is fashionable can be referred in two ways. When an entity is described as *new*, *chic*, *fashionable*, etc., these adjectives refer to a particular point on a timeline, i.e. the present time. But when an entity is described as *timeless* or *classic*, these adjectives refer to a length of time that spans from the past to the present. In other words, an entity that is *timeless* or *classic* is still fashionable in the present time, it is just that this entity was also fashionable in the past. These two ways of representing the present time can actually be labelled by the concepts of –distance:time and +scope:time in the Graduation system (see 2.5.4.1). –distance:time means a point in time that is closer to the present time, i.e. *new*, *chic*, *fashionable*, while +scope:time means an increasing time span, i.e. *timeless*, *classic*.

All the adjectives given so far are examples of inscribed V:M markers because in luxury fashion promotional texts, *new*, *chic*, *fashionable*, *timeless*, *classic*, etc., are generally regarded as positive. Invoked V:M markers are also temporal-related (either under –distance:time or +scope:time) but do not possess a clear positive connotation. Under –distance:time, invoked V:M markers can be *latest*, *on-trend*, *this season*, *seasonal* and *upcoming* (*ephemeral* is excluded here because it fits better in the category of Valuation:Exclusivity). Under +scope:time, they can be *forever*, *eternal*, etc. Other lexical items or phrases like *contemporary* and *modernity* will also be included as invoked markers because the sense of modernity can be only one of the many interpretations depending on the textual context. For example, *contemporary* and *modernity* can mean chic and fashionable (belong to V:M under –distance:time), but they can also mean a particular style in Art, e.g. Contemporary Art, Modern Art.

3.2.1.13 Valuation:Preciousness (V:P)

As put out in 2.2.2, being high-priced is one of the characteristics that makes products luxury so the category of Valuation:Preciousness is added to account for the high economic value of things. Lexical items such as *abundance*, *extravagance*, *finery*, *luxurious*, *opulent*, *precious*, *prized*, *sumptuous* and *valuable* are categorised as inscribed markers of V:P. Phrases that include materials that are widely perceived as expensive like a *diamond* on a necklace or *velvet* on a dress will be categorised as invoked V:P markers.

3.2.1.14 Valuation:Product Quality (V:PQ)

In the light of the discussion in 2.2.2 about the concept of luxury, high-quality is one of its characteristics, Valuation:Product Quality is added to factor in any textual references that highlight the quality of products as they can be seen as attempts to persuade readers to buy, i.e. an instance of evaluation. A jacket that is *comfortable*, a lipstick that is *easy-to-wear*, or a makeup foundation that *holds perfectly*, are all inscribed markers in V:PQ because *comfortable*, *easy* and *perfectly* are distinguished positive lexical items in most contexts. Descriptions that indicate the quality of products such as a makeup foundation that *holds over 16 hours* and is *shine-free*; a fragrance that *lasts indefinitely* or leather goods that *fit your personal style* are regarded as invoked markers as the positive connotation is only prominent when the readers know the context and the targets of evaluation that are situated in.

3.2.1.15 Valuation:Skilfulness (V:Sk)

In 2.2.2, it is discussed that the value of high quality can also be communicated by emphasising the craftsmanship of a product. The category of Valuation:Skilfulness is established to account for this kind of emphasises. It is a special Appreciation subtype because explicitly attitudinal lexical items can appear in both inscribed and invoked instances of V:Sk depending on the target of evaluation. When the target of evaluation is a piece of garment, for example, *this dress has a skilful interplay of layers*, it is an inscribed attitude of Appreciation. In *the atelier workers made this dress with their skilful hands*, it is still an inscribed attitude, but not of Appreciation. Rather, it is of Judgement

because it is an evaluation of the atelier workers' capability (human behaviour). Here, an inscribed attitude of Judgement on the maker can provoke an invoked attitude of Appreciation on the things the maker makes; this transfer of attitudinal meaning is called provocation by attitudinal tokens, which has been covered in 2.5.2.1.1. Therefore, *the atelier workers made this dress with their skilful hands* or other explicit evaluation on the maker of the products will be categorised as invoked attitude of V:Sk, because the main focus of this study is the evaluation of entities (clothing and non-clothing items of luxury fashion, see 2.2.3) which are realised by Appreciation, not human behaviour realised by Judgement or personal emotions realised by Affect.

3.2.1.16 Valuation:Surrealness (V:Su)

Cross's (2006) analysis of a Dior perfume photo suggests that by associating products with something that is out of the real world in the same photo can allure viewers into a fantasy world, persuading them to buy the products by giving a sense that they can be someone who they aspire if they own these products. Phau and Prendergast (2000) and Kapferer and Bastien (2012a), on the same note, acknowledge the dream value component of luxury goods. The CEO of Gucci was even reported to have said that his company "sell dreams and not handbags" (Bowman, 2008:24). Considering the above findings and arguments, it is argued that textual descriptions of things that are surreal can also be a realisation of evaluation to achieve persuasion when selling luxury products. From this argument, Valuation:Surreal is added to the adapted Appreciation system to account for textual references of something as *fantastical*, *dreamy* and *out of this world*.

Interestingly, in Hommerberg and Don's (2015) study, these kinds of 'out of the world' references are categorised under Reaction:Impact in a subtype named Association, on the basis that the putative readers can have possible emotive responses generated by associations between the actual products and something surreal. However, this way of categorisation seems questionable because if these kinds of 'out of the world' references can be argued to create emotive responses, then references in other subtypes can too. For example, references to a lipstick like *easy to apply* and *in a nice colour* are references in the category of V:PQ and can make the user of the lipstick happy too, i.e. an emotive

response. It is acknowledged that the instances of Association in Hommerberg and Don's (2015) study are similar to instances of V:Su in this study: both can create mental pictures in readers' mind, but whether they can create emotive responses is uncertain. Because of this, these 'out of the world' references are categorised under Valuation:Surrealness in this study, not Reaction:Impact.

Looking into the text data, phrases like *ethereal, something out of a fairy tale*, 羽化 升华 (to metamorphose and become an immortal), 梦幻 氛围 (fantasy atmosphere) or 梦境 之国 (dreamland) are clearly about something out of the real world so they are examples of inscribed V:Su markers. Examples of Invoked V:Su markers would be *a perpetual invitation to reverie, an aspect of gothic phantasmagoric* or 似乎 折射 着 世界 的 尽头 (seems to reflect the world's end) where the meaning of being surreal is construed indirectly.

3.2.1.17 Valuation:Unspecified (V:U)

For all the other lexical items that indicate a certain positive value but cannot be classified into any of the subtypes above, they will be labelled as Valuation:Unspecified. It would be interesting to see if the number of instances in V:U is substantial, and if so, are there general patterns that can provide useful insights in understanding evaluation in the genre of luxury fashion promotional texts.

Table 3.2 below summarises all the subtypes discussed above and their possible lexical realisations. The parts highlighted in **bold** in Table 3.2 are the author's addition to Martin and White's (2005) original Appreciation system, which is also presented in Table 2.2.

	inscribed attitude	invoked attitude
Reaction:Impact 'did it grab me?'	arresting, captivating, engaging...; fascinating, exciting, moving...;	dazzling, sensual, leaves a trail of desire, synonymous with love, laughter and dance...

	lively, dramatic, intense...; remarkable, notable, sensational... amazing, moving, passionate, magnificent...	
Reaction:Quality ‘did I like it?’	okay, fine, good... lovely, beautiful, splendid...; appealing, enchanting, welcome... delightful, perfect, charming, elegant, magnificent...	glittering, sparkling, a natural look, brings the Monogram flowers to life
Composition:Balance ‘did it hang together?’	balanced, harmonious, unified, symmetrical, proportioned...; consistent, considered, logical...; shapely, curvaceous, willowy... delicate...	bright, loose, big, light, sharp, spicy...
Composition:Complexity ‘was it made of different components?’	simple ¹² , pure, elegant ¹³ ...; lucid, clear, precise...; intricate, rich, detailed, precise...	simple, where subcultures, memories of adolescence and the legacy of Christian Dior come together, the combination of coloured stones and shapes, collar rounded, two sides crossed’s black real silk faille dress, black white

¹² See the discussion in 3.2.1.4.

¹³ See footnote 10.

		Scottish Tartan cross pattern dress...
Composition:Diversity ‘did it offer choices?’	diverse, versatile, colourful, to match in all possible ways, (all) inclusive	logico-semantic relations: whether...or..., not only...but also..., no matter...or..., sometimes...other times..., here...there... listing: Deep black, silver, grey, pure white with a touch of electric red and purple nominal quantifiers: a variety of, a broad spectrum of, a mix of, a range of, a series of, a wealth of... specific numbers: 68 variations, living a thousand lives in one... scope: from casual to formal, for all styles and occasions...
Composition:Texture ‘what was its texture?’	delicate, velvety, fine, smooth, tender, moisturised...	soft, melting onto the lips, not oily not greasy, like velvet...
Valuation:Credibility ‘was it related to someone/something of a high social status?’	famous, prestigious, celebrated, noble, respectable, honourable...	references to celebrities (e.g. Natalie Portman), Royals (e.g. kings, dukes, aristocracy, the era of the royal court, head adornments imitate crowns.), historical and prestigious places

		(e.g. the Louvre Museum)
Valuation:Distinctiveness ‘was it distinctive?’	special, unique, extraordinary, distinctive, exceptional, remarkable, iconic...	emblematic, signature, unusual, different, an icon, unlike any other, fit your personal style...
Valuation:Exclusivity ‘was it rare?’	limited edition, the only one, specially made, exclusive ...	backstage, behind the scenes, insider, secrets, ephemeral...
Valuation:Heritage/Tradition ‘did it have a history/tradition?’	Faithful embodiment of Louis Vuitton's heritage, the purest dyeing tradition	heritage, tradition, classic, founded in (a certain year), over 100 years, The House's spirit/DNA/founding codes... references specific to a particular brand (e.g. Gabriel Chanel, Christian Dior/Monsieur Dior, Louis Vuitton, 30 Avenue Montaigne for Dior, No. 5 perfume (of Chanel), Monogram (of Louis Vuitton), the New Look (of Dior)...
Valuation:Importance ‘was it important?’	important, paramount, essential, VIP, must-have, key, vital, indispensable...	made an impact to such an extent, at the heart of, No...no..., No matter ... or ..., all... all...
Valuation:Modernity ‘was it fashionable?’	–distance:time new, chic, fashionable... +scope:time timeless, classic...	–distance:time latest, on-trend, this season, seasonal, upcoming, contemporary, modernity ... +scope:time forever, eternal...

Valuation:Preciousness ‘was it expensive?’	abundance, extravagance, finery, luxurious, opulent, precious, prized, sumptuous, valuable, high-class, premium, upmarket...	diamond, velvet...
Valuation:Product Quality ‘was it in good quality?’	comfortable/comfort¹⁴, easy-to-wear, holds perfectly, high-class, premium, upmarket...	holds over 16 hours, shine-free, lasts indefinitely...
Valuation:Skilfulness ‘did it involve good craftsmanship?’	skilful (dress)...	skilful (workers)...
Valuation:Surrealness ‘was it out of the reality?’	fantastical, dreamy, out of this world, ethereal, something out of a fairy tale, to metamorphose and become an immortal, fantasy atmosphere, dreamland...	perpetual invitation to reverie, an aspect of gothic phantasmagoric, seems to reflect the world’s end...
Valuation:Unspecified	explicit positive lexical items that are not included in the subtypes above	implicit lexical items or phrases that are not included in the subtypes above

Table 3.2 Subtypes of Appreciation and Their Lexical Realisations for the Genre of Luxury Fashion Promotional Texts (Adapted from Martin and White, 2005:56)

Table 3.2 above will replace Table 2.2 as the Appreciation system adapted for analysis of this study. As pertains to the explanation of Table 2.2 in 2.5.2.4, the lexical items listed in the above table are only indicative and not exhaustive to all the lexical realisations associated with the corresponding subtypes. This also applies to lexical or textual

¹⁴ Feeling comfortable when wearing a piece of garment or when this piece of garment gives a sense of comfort is categorised as V:PQ because it is a quality that goes beyond the basic functions of a piece of garment, which is to cover and protect human from being cold.

realisations of invoked attitude suggested under the invoked attitude column in the above table because what is invoked is always open for interpretation and cannot be pinpointed to a particular lexical item or phrases. The realisations here are only some suggestions on the condition that the context is luxury fashion. In addition to that, there are a few more issues one needs to pay attention to when using the above-refined Appreciation system for the analysis. These issues are discussed in 3.2.2 below.

3.2.2 Methodological Issues of using the Refined Appreciation System

The first issue is double-coding. As can be seen in Table 3.2, some lexical items like *magnificent* appear in two subtypes. This is because these lexical items possess the attributes of both subtypes. For example, the word *magnificent* can mean something that is beautiful and impressive (Collins Dictionary, 2018b). Being impressive is an attribute of Reaction:Impact while being beautiful is an attribute of Reaction:Quality. This can occur in English and Chinese when lexical items possess attributes that belong to two different types of Appreciation. These kinds of lexical items are named double-coding instances in this study. When double-coding instances are identified and compared in the two corpora, some interesting patterns may be revealed.

However, it is important to understand that this double-coding method, like any other methods, has its limitations. The double-coding method is adopted on the condition that the original Appraisal framework proposed by Martin and White (2005) fails to identify all possible evaluative meanings in one lexical item. But due to the nature of the Chinese language, it can affect how the level of evaluation explicitness is actually compared between English and Chinese. This is because most of the double-coding instances in the Chinese corpus are compound words, and each compound word consists of two Chinese characters with different meanings, for example, in 柔美, 柔 means soft and 美 means beautiful. The first character is an instance of Composition:Balance and the second is Reaction:Quality. In this study, it is a double-coding instance in one word, however, some Chinese analysts may count it as two separate Appreciation instances in two words. In this way, while the total number of Appreciation instances are the same, the total number of Chinese words would increase and as a result reducing the level of evaluation

explicitness in the Chinese corpus. In other words, the way of word segmentation of the Chinese text data adopted in this study may in some degree give rise to a higher level of evaluation explicitness in the Chinese corpus. Despite this possible influence on the results, compound words like 柔美 are still counted as one word in this study because in the tests that were run in two of the most common automatic segmentation tools used by Chinese text analysts (see 3.1 for details), compound words like 柔美 are kept as one word.

The second issue is that a clearly explicit lexical item can be an invoked marker depending on the target of evaluation. The lexical example *skilful* given in the column of Valuation:Skilfulness in Table 3.2 illustrates this point. When the target of evaluation is a dress, i.e. an entity, *skilful* is an inscribed marker of Appreciation. But when the target of evaluation is the workers who make the dress, *skilful* is an inscribed marker of Judgement because it is evaluating the ability of the workers, i.e. human behaviour. This inscribed marker of Judgement, in turn, becomes an invoked marker of Appreciation on the dress that the workers made. In short, *skilful workers* is an instance of invoked Appreciation even though the word *skilful* is a stand-alone explicit lexical item. This phenomenon is called the target/value mismatch between Appreciation and Judgment (Thompson, 2014) and analysts need to be extra careful and keep in mind what is the ultimate target of evaluation.

In this study, the ultimate target of evaluation is an entity, e.g. a piece of garment or accessories. However, even in Appreciation, a clearly explicit lexical item can also be an invoked marker or vice versa depending on what entity it is. For example, *sparkling* is categorised as an invoked marker under Reaction:Quality in a description like *this dress with sparkling decoration*, because whether a dress with sparkling decoration is considered favourably or not depends on personal taste, i.e. some readers may find it beautiful while others may prefer something plainer. But when *sparkling* is used in *sparkling gemstones*, it can be regarded as an inscribed marker because when a gemstone sparkles, it is generally perceived as beautiful. It is acknowledged that this issue may weaken the reliability of the guidance function of Table 3.2 above, however, since

evaluation is a context-dependent phenomenon (see 2.3.1), it is important to take this into account in the analysis.

After a refined Appreciation system is developed and relevant methodological issues are discussed, a revised theoretical framework is updated from Figure 2.11 and now presented in Figure 3.2 below together with an explanation on the procedures of data-coding in 3.2.3.

3.2.3 A Revised Theoretical Framework and the Procedure of Data-coding

Combining the above-refined Appreciation system and the systems of Judgement, invocations and Graduation discussed in Chapter 2, a revised theoretical framework is presented as follows:

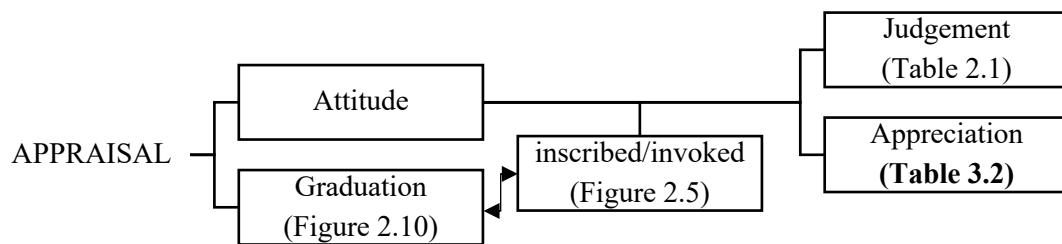


Figure 3.2 Revised Theoretical Framework for This Study

Since each system has an intricate subsystem with many subtypes, it is impossible to include all these subsystems in detail in Figure 3.2. The bracket under the name of the system (Figure...), (Table...) refers back to the corresponding subsystem presented in this study. The name Table 3.2 in Figure 3.2 is emboldened to reflect the only change as compared to Figure 2.11.

To determine whether a certain lexical item is evaluative, if yes, then inscribed or invoked as objectively as possible, three external corpora are used to consult the usage of words.

They are Collins WordBanks¹⁵, an English corpus that contains 550 million words (the same corpus used and recommended by Dr Peter White, one of the founders of the Appraisal framework); the 700-million-word Chinese corpus compiled by the Peking University¹⁶, and lastly the corpora including the languages of English and Chinese put together by the University of Leeds¹⁷, which comprise 160 million English and 90 million Chinese words. The consultation in the above three corpora offers reference to a wide range of texts from various sources and consolidates the validity of the author's categorisation. In addition, whenever there is an ambiguity on the meaning of words, the Collins English Dictionary¹⁸ and the Xinhua Chinese Dictionary¹⁹ are consulted. With these resources, the following steps are taken to conduct the qualitative analysis:

1. Determine whether a lexical item or phrase is an instance of evaluation.
2. Determine whether this lexical item or phrase is an instance of inscribed or invoked attitude.
3. If inscribed, determine which type or types (double-coding) of Appreciation it is (Table 3.2). If invoked, determine which ways of invocation (Figure 2.5) then which type or types (double-coding) of Appreciation (Table 3.2) it is. As discussed in 3.2.2, an instance of invoked attitude of Appreciation can be provoked by an instance of inscribed attitude of Judgement. If that is the case, Table 2.1 will be consulted to determine which types of Judgement it is.

¹⁵ The Collins WordBanks can only be accessed with a subscription. More information about this corpus and how to subscribe can be found here: <https://www.collinsdictionary.com/wordbanks/>.

¹⁶ The Peking University's Chinese corpus can be accessed here: http://ccl.pku.edu.cn:8080/ccl_corpus/

¹⁷ The University of Leeds's corpora can be accessed here: <http://corpus.leeds.ac.uk/internet.html>

¹⁸ The Collins English Dictionary can be accessed here: <https://www.collinsdictionary.com/>.

¹⁹ The Xinhua Chinese Dictionary can be accessed here: <http://xh.5156edu.com/>.

(All links were last accessed on 26th February 2018)

4. If it is an instance of invoked attitude flagged by Graduation, which types of Graduation will be determined by looking into Figure 2.10.
5. Steps 1 to 4 are repeated between entries of English and Chinese alternatively, i.e. the English and the Chinese text data are coded simultaneously.

The reason for the last step, as mentioned at the end of 3.2, is to enhance the reliability of the accumulated results because it can reduce the probability of establishing a category which only favours one corpus (highlighting the linguistic resources that only exist in one corpus as being more explicit or emotive).

Last but not least, it is important to point out that in the following chapters, while the English translation of some Chinese inscribed markers may not show a clear positive or negative connotation because the translation seems rather literal in its nature, these Chinese inscribed markers are categorised as inscribed because their connotation is clearly positive or negative to native Chinese readers in general. After all the text data presented in Table 3.1 are coded with the corresponding types of Appreciation, invocation, and Graduation based on the above steps, the number of occurrences of these types are totalled. The handling of these statistics is discussed in the following section.

3.2.4 Quantitative Methods: Descriptive and Beyond Descriptive

After the text data is coded, the number of occurrences in each subtype in the three systems, Appreciation, invocation and Graduation are totalled. This gives two sets of raw frequencies on the number of occurrences, one for the English corpus and the other for the Chinese corpus. Both a descriptive and beyond descriptive method will be used to compare the numerical differences within each corpus and between the two corpora descriptively and determine whether such differences are meaningful.

3.2.4.1 Descriptive Method: Normalised Frequency

Since the two corpora are in two different sizes, in order to make them comparable, normalised frequencies will be generated in the unit of 10,000 words. This will be

achieved by dividing the raw frequencies by the total number of words in one corpus and then multiplying it by 10,000. For example, when there are 538 instances of inscribed attitude in the 17,268-word English corpus and 1,217 instances of inscribed attitude in the 19,103-word Chinese corpus, following the aforementioned calculation, the normalised frequencies of inscribed attitude in the English and the Chinese corpus will be 311.56 and 637.07 per 10,000 words respectively. It can be said that the normalised frequencies of inscribed attitude in the Chinese corpus is more than double as compared to that in the English corpus. Normalised frequency is a useful tool in understanding the differences between two different-sized corpora. However, normalised frequency is a form of descriptive statistics and is not designed to indicate importance between differences (McEnery and Hardie, 2012), which is another important factor to consider when comparing two corpora of different sizes. This is because a point of reference is required to determine whether a difference is worthy of further examination. In the above example, the instances of inscribed attitude in the Chinese corpus is actually 2.04 times more than the English corpus. But can this 2.04 times be considered meaningful? How, why and on what basis? This is where a beyond descriptive method comes into play.

3.2.4.2 Beyond Descriptive Method: Log-likelihood

The method of the log-likelihood test, which has often been used in corpus-based linguistics studies, is applied in this study as a tool to set the boundary on which differences in the Appreciation, invocations, and Graduation categories are meaningful and will be exposed to further scrutiny and presentation in the descriptive analysis. This is achieved by comparing observed frequencies (i.e. raw frequencies, an arithmetic count) and expected frequencies (how many occurrences are likely to appear in proportion to the size of the corpus, a probability count). The calculation of expected frequencies is explained in Table 3.3.

	English – raw frequency	Chinese – raw frequency	English – expected frequency	Chinese – expected frequency	+/-	LL value
Inscribed instances	538	1217	833.23	921.77	-	205.58
Total word count	17268	19103				

Table 3.3 Example of a Log-likelihood Value

In Table 3.3, the expected frequencies are calculated by the sum of English and Chinese raw frequencies, multiplied by the total word count of the English (for the English expected frequency) or the Chinese corpus (for the Chinese expected frequency), and divided by the sum of the total word count of both corpora. For example, the English expected frequency, 833.23, is equal to $(538+1217)*17,268/(17268+19103)$.

When the expected frequency is taken into account, the possibility of differences occurs merely by coincidence is eliminated. By comparing the raw and the expected frequencies between the two corpora, a log-likelihood (LL) value is generated²⁰. To facilitate the calculation, an Excel spreadsheet embedded with formulas of log-likelihood calculation created by Dr Paul Rayson from the Lancaster University is used²¹. A LL value, as shown in Table 3.3, is represented in +/- sign followed by a number. The +/- sign indicates that a type of instance occurs more frequently, on average, in one corpus than the other. Table 3.3 shows that the inscribed instances in the Chinese corpus occurs more frequently than in the English corpus. When the number next to the +/- sign is over 3.84, it means that the p-value (i.e. the probability value) is less than 0.05, in statistics, this means that the

²⁰ The formula to calculate LL values is relatively complicated and since the focus here is why the LL values are used rather than how they are generated, details on how the LL value is calculated will not be covered here.

²¹ This log-likelihood calculation Excel spreadsheet can be downloaded here: <http://ucrel.lancs.ac.uk/llwizard.html> (Last accessed on 26th February 2018).

difference can be treated as indicative and meaningful (Rayson, Berridge and Francis, 2004; McEnery and Hardie, 2012). The LL value here is 205.58, greater than 3.84, which means that the difference is worthy for a further discussion. In this study, differences with a LL value over 3.84 will be considered meaningful and subjected to further examination and discussion in the descriptive analysis.

All the normalised frequencies and LL values are calculated based on the total number of words in each corpus (17,268 in the English corpus and 19,103 in the Chinese corpus) for a consistent comparison. The discussion so far shows that LL values and normalised frequencies fulfil different purposes in understanding differences between the two corpora and they are equally essential in this study. LL values help to determine what differences between the two corpora should be examined further. In order to examine further, normalised frequencies will be compared to indicate the relative difference between the number of occurrences in the two corpora. 3.2.4.3 below details how these two methods are applied.

3.2.4.3 Applying the Two Methods in a Cross-examination

The two sets of statistics from the English and the Chinese corpus respectively will be compared in the three systems in the theoretical framework presented in Figure 3.2. Firstly, the two sets of statistics will be cross-compared in two ways in the different Appreciation subtypes: 1) between inscribed and invoked instances within the same language (either English or Chinese) and 2) that across the two languages, i.e. the instances of inscribed attitude in the English corpus is compared with the instances of inscribed attitude in the Chinese corpus and the same for the instances of invoked attitude. Both the LL values and the normalised frequencies will be presented in these two ways of comparison which indicate the relative usage and significance in difference in inscribed and invoked attitude within one corpus and between two corpora.

The statistics of invoked attitude between the two corpora will be compared in the second system – the invocation system (see Figure 2.5) using the same methods: LL values and

normalised frequencies. This comparison allows a closer scrutiny into the distribution of invocation which can reveal interesting patterns.

The same goes for the ways invoked instances are graduated, which involve comparisons in the third system: the Graduation system. How instances of invoked attitude are graduated in the two corpora in each Appreciation subtype will be compared, and just as inscribed and invoked attitudes, those Appreciation subtypes that shows substantial frequency differences in the use of Graduation resources will be examined further.

3.2.5 Combining the Qualitative and Quantitative Methods

The normalised frequencies will provide information on the distribution of subtypes, and LL values will highlight any meaningful difference in frequencies between subtypes in different systems: the systems of Appreciation, invocation and Graduation. However, all these statistics cannot provide information on whether the English and the Chinese corpus share the same pattern in the use of lexical items or phrases in one particular subtype of Appreciation, invocation or Graduation, and whether all subtypes of Appreciation share the same patterns in invocation and/or Graduation. Therefore, in addition to the quantitative results, qualitative observation in the text data is required in order to identify any aspects that can help understand the evaluation strategies in the data but are not indicated in the statistics. To reveal all possible patterns in the text data, the process of examination combining the quantitative and qualitative methods is required and illustrated in Figure 3.3:

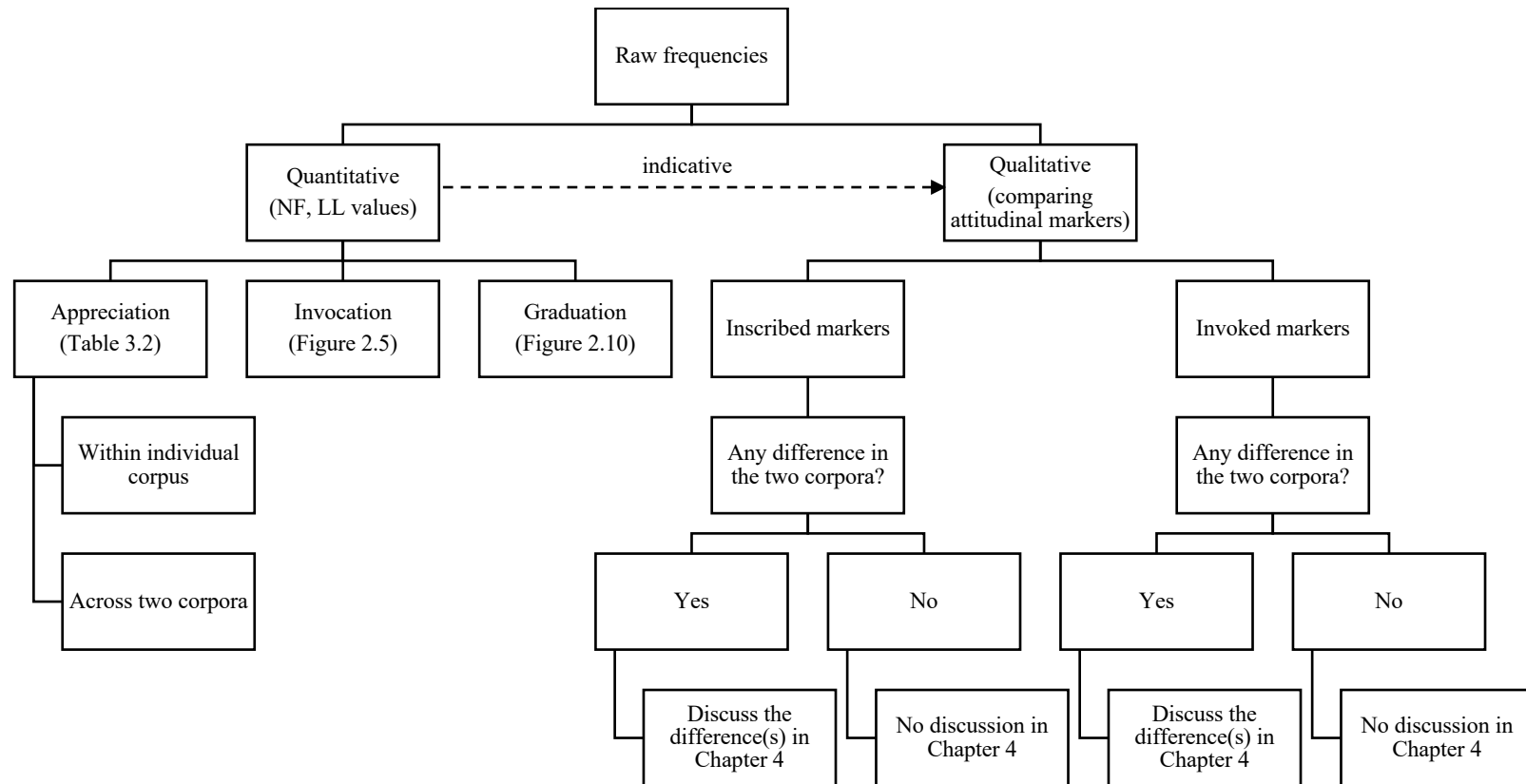


Figure 3.3 Process of Examination

Figure 3.3 shows that the quantitative results have an indicative function to the qualitative results, but the attitudinal markers (both inscribed and invoked) still need to be examined qualitatively to see whether there are any distinctive patterns between the two corpora that the quantitative results do not indicate. These distinctive patterns can be reoccurrences of certain lexical items, grammatical or semantic features in one corpus but not in the other, or instances in one Appreciation subtype are invoked mostly by one particular way of invocations in both corpora. These kinds of patterns are not informed by LL values, i.e. the significance frequency differences, but can give insights into the evaluation strategies in the two corpora. After this process of examination is followed, the results in Chapter 4 will emerge. In turn, the results in Chapter 4 will identify the general and specific patterns that contribute to certain evaluation strategies, which will then inform what to be exemplified further in Chapter 5: Descriptive Analysis.

3.3 Conclusion

This chapter identified the data for this study and set forth firstly a qualitative research method: data-coding in the UAM corpus tool with the combination of the refined Appreciation system developed in 3.2.1 and the systems of Judgement, invocation and Graduation developed in Chapter 2 (see Figure 3.2). Issues arise from the refined Appreciation system and how an instance of attitude is coded were addressed in 3.2.2 and 3.2.3 respectively. In 3.2.4, two quantitative methods – normalised frequency and log-likelihood – are presented to account for comparison in descriptive and meaningful difference. In 3.2.5, both quantitative and qualitative methods are combined to form a more comprehensive process of examination which will suggest the empirical results in Chapter 4.

CHAPTER 4 EMPIRICAL RESULTS

This chapter reports the empirical results after the data presented in 3.1 has been coded based on the revised theoretical framework in Figure 3.2. The first section, 4.1, will give an overview of the general patterns on the instances of inscribed and invoked attitude in the subtypes of Appreciation, invocation and Graduation within each of the two corpora. This will be followed by 4.2, where more specific patterns that give rise to the general patterns in inscribed and invoked attitude identified in 4.1 will be presented. 4.3 and 4.4 will present other specific patterns arising from the instances of maximisers (see 2.5.4.2) and double-coding (see 3.2.2) respectively. Lastly 4.5 will sum up these specific patterns which will indicate the direction for a detailed descriptive analysis in Chapter 5.

4.1 An Overview of Inscribed and Invoked Attitude

Based on the statistics generated from data-coding, 4.1 here will give an overview on the distribution between instances of inscribed and invoked attitude in all Appreciation subtypes (4.1.1) within each individual corpus and across the two corpora, and also the distribution of invocation (4.1.2) and Graduation (4.1.3) across the two corpora.

4.1.1 Instances of Inscribed and Invoked Attitude in Appreciation

Table 4.1 below shows the numbers of occurrence of inscribed and invoked instances and their differences in the English and the Chinese corpora respectively. As discussed in 3.2.4, any comparison within the same corpus (like Table 4.1 below) and across the two corpora will be represented by both the normalised frequencies and the loglikelihood (LL) values. The actual difference between the frequencies will be compared with a ratio calculated on the normalised frequencies (the larger number divided by the smaller number). To determine whether the difference between the frequencies is meaningful, LL values that are greater than 3.84 are emboldened in all tables in this chapter for a clear illustration.

Table 4.1 shows the distribution between inscribed and invoked instances within each corpus. In this table, when the LL value is positive (+), it means that there are more instances of inscribed attitude in one language for that subtype; when it is negative (-), there are more instances of invoked attitude in one language for that subtype.

	English (total no. of words: 17,268) ²²					Chinese (total no. of words: 19,103)				
	NF			+/-	LL value	NF			+/-	LL value
	Inscribed	Invoked	>/<			Inscribed	Invoked	>/<		
Appreciation	311.56	792.80	2.54	-	374.55	637.07	630.27	1.01	-	0.07
Reaction	139.56	38.80	3.60	+	104.34	263.31	34.55	7.62	+	380.41
1. R:I	48.07	13.90	3.46	+	34.42	56.01	12.04	4.65	+	58.88
2. R:Q	91.50	24.90	3.67	+	69.96	207.30	22.51	9.21	+	327.14
Composition	35.33	140.14	3.97	-	115.70	105.22	84.80	1.24	+	4.20
3. C:B	20.85	34.17	1.64	-	5.62	66.48	12.56	5.29	+	77.08
4. C:C	6.37	65.44	10.27	-	97.61	15.18	39.26	2.59	-	21.07
5. C:D	5.79	37.06	6.40	-	43.97	9.42	30.36	3.22	-	22.15
6. C:T	2.32	3.47	1.50	-	0.40	14.13	2.62	5.40	+	16.62
Valuation	136.67	613.85	4.49	-	566.58	268.54	510.91	1.90	-	146.38
7. V:C	2.32	269.28	116.25	-	604.09	3.14	239.75	76.33	-	579.14
8. V:D	20.85	16.79	1.24	+	0.76	43.45	13.09	3.32	+	32.85
9. V:E	13.32	23.16	1.74	-	4.64	21.46	19.37	1.11	+	0.21

²² All the NF and LL values in this chapter are calculated based on the total number of words in the English and the Chinese corpora

10. V:HT	1.74	125.09	72.00	-	271.90	23.56	96.32	4.09	-	90.51
11. V:I	22.59	23.16	1.03	-	0.01	18.32	18.85	1.03	-	0.01
12. V:M	45.75	46.33	1.01	-	0.01	90.04	26.70	3.37	+	69.33
13. V:P	9.84	11.00	1.12	-	0.11	17.80	6.81	2.62	+	9.72
14. V:PQ	8.11	12.16	1.50	-	1.41	19.37	11.52	1.68	-	3.86
15. V:Sk	2.90	28.96	10.00	-	42.74	17.80	26.70	1.50	-	3.42
16. V:Su	4.63	12.74	2.75	-	6.79	5.76	13.09	2.27	-	5.59
17. V:U	4.63	45.17	9.75	-	65.99	7.85	38.74	4.93	-	42.65

Table 4.1 Distribution between Inscribed and Invoked Instances within Each Corpus

Looking at Table 4.1, the most noteworthy difference is on the Appreciation row which gives the total number of inscribed and invoked instances under the English and the Chinese corpora. While the frequency difference between the number of inscribed and invoked instances in the Chinese corpus is not meaningful (LL value is 0.07, below 3.84), the corresponding frequency difference in the English corpus is considerably meaningful (a LL value of 374.55, over 3.84). The negative (-) sign here suggests that evaluation in the English corpus is much more often to be expressed in invoked attitude, which is 2.54 times more than instances of inscribed instances. This phenomenon can imply that the evaluation in the English corpus is in general relatively more indirect and implicit as compared to the Chinese corpus.

Table 4.1 also shows that some of the Appreciation subtypes are more inclined to be communicated through inscribed attitude, and others invoked, regardless of whether it is in English or Chinese. For example, Reaction (both R:I and R:Q) has significantly more inscribed instances than invoked, 3.60 times more in English and 7.62 times more in Chinese. This implies that evaluation related to the emotion of being impressed (“did it grab me?”) and of liking (“did I like it”) (see Table 3.2) are conveyed explicitly in the genre of luxury fashion promotional texts in both corpora. In contrast, subtypes such as C:C (see row no.4), C:D (see row no.5), V:C (see row no.7), V:HT (see row no.10), V:Su (see row no. 16), and V:U (see row no.17) are expressed through significantly more instances of invoked attitude than inscribed in both corpora. This means evaluation expressed related to these subtypes is relatively implicit or indirect. All of these subtypes contain at least twice (e.g. V:Su in row no. 16) more instances of invoked attitude than inscribed, and some of them even have over 70 times more instances of invoked attitude (e.g. V:C in row no. 7).

Overall, whenever the LL values are negative in both corpora, i.e. when a subtype has more instances of invoked than inscribed attitude in both English and Chinese, the NF difference in the English corpus is always higher, i.e. the English corpus contains proportionally more invoked markers than the Chinese corpus. Conversely, whenever the LL values are positive in both corpora, i.e. more instances of inscribed attitude in both

English and Chinese, the NF difference in the Chinese corpus is always higher, i.e. the Chinese corpus has proportionally more inscribed markers than in the English corpus. This indicates that the evaluation in the Chinese corpus is, in general, more direct and explicit than the English. This finding is even more apparent as shown in Table 4.2 below when instances of inscribed and invoked attitude are cross-compared between the two corpora.

	Inscribed attitude					Invoked attitude				
	NF			+/-	LL value	NF			+/-	LL value
	English	Chinese	>/<			English	Chinese	>/<		
Appreciation	311.56	637.07	2.04	-	205.58	792.80	630.27	1.26	+	33.81
Reaction	139.56	263.31	1.89	-	69.71	38.80	34.55	1.12	+	0.45
1. R:I	48.07	56.01	1.17	-	1.10	13.90	12.04	1.15	+	0.24
2. R:Q	91.50	207.30	2.27	-	83.02	24.90	22.51	1.11	+	0.22
Composition	35.33	105.22	2.98	-	65.38	140.14	84.80	1.65	+	25.06
3. C:B	20.85	66.48	3.19	-	45.07	34.17	12.56	2.72	+	18.98
4. C:C	6.37	15.18	2.38	-	6.68	65.44	39.26	1.67	+	12.05
5. C:D	5.79	9.42	1.63	-	1.58	37.06	30.36	1.22	+	1.21
6. C:T	2.32	14.13	6.10	-	16.89	3.47	2.62	1.33	+	0.22
Valuation	136.67	268.54	1.96	-	78.32	613.85	510.91	1.20	+	17.14
7. V:C	2.32	3.14	1.36	-	0.23	269.28	239.75	1.12	+	3.11
8. V:D	20.85	43.45	2.08	-	14.64	16.79	13.09	1.28	+	0.84
9. V:E	13.32	21.46	1.61	-	3.48	23.16	19.37	1.20	+	0.62
10. V:HT	1.74	23.56	13.56	-	39.98	125.09	96.32	1.30	+	6.81
11. V:I	22.59	18.32	1.23	+	0.81	23.16	18.85	1.23	+	0.81
12. V:M	45.75	90.04	1.97	-	26.54	46.33	26.70	1.74	+	9.74
13. V:P	9.84	17.80	1.81	-	4.19	11.00	6.81	1.62	+	1.82
14. V:PQ	8.11	19.37	2.39	-	8.56	12.16	11.52	1.06	+	0.03

15. V:Sk	2.90	17.80	6.15	-	21.37	28.96	26.70	1.08	+	0.17
16. V:Su	4.63	5.76	1.24	-	0.22	12.74	13.09	1.03	-	0.01
17. V:U	4.63	7.85	1.69	-	1.52	45.17	38.74	1.17	+	0.90

Table 4.2 Distribution between Inscribed and Invoke Instances across Two Corpora

In Table 4.2 here, (+) signifies a higher frequency in the English corpus; (-) a higher frequency in the Chinese corpus. Compared to Table 4.1, it is clearer in Table 4.2 that instances of inscribed attitude in the Chinese corpus occur 2.04 times more often than in the English. On the other hand, evaluation in the English corpus is expressed more frequently in invoked attitude when compared to the Chinese corpus – 1.26 times more often. It can also be easily remarked that under the column of inscribed attitude, almost all the Appreciation subtypes (16 out of 17) are in a negative LL value. This means higher frequencies of inscribed attitude in the Chinese corpus in all these 16 subtypes. Likewise, the English corpus has higher frequencies of invoked attitude in 16 out of the 17 subtypes, because the LL values of 16 subtypes are positive under the column of invoked attitude. If Table 4.2 is examined more closely, in several subtypes, namely R:Q, C:T, V:D, V:P, V:PQ and V:Sk, while the frequency differences in invoked instances are comparatively minimal between the two corpora (a bit over one time), the corresponding frequencies in inscribed instances are significantly higher in the Chinese corpus (usually two or three times higher).

From the above comparisons, there are two important indications: 1) the Chinese corpus can be argued to involve a more explicit way of evaluation; 2) In comparison to the frequency in inscribed attitude, the frequency in invoked attitude between the two corpora are not as substantial (2.04 times in inscribed versus 1.26 times in invoked).

4.1.2 Distribution of Invoked Attitude

Although the difference of frequency in invoked attitude between the two corpora is relatively less substantial as proposed at the end of 4.1.1, this difference is still meaningful as indicated by the LL value in Table 4.2. Therefore, it would be interesting to see how instances are invoked in the two corpora. This is why the invocation system is also included in this study's theoretical framework (see Figure 3.2). Table 4.3 below gives an overview of the invocation distribution in the two corpora based on the system of invocations established in Chapter 2 (see Figure 2.5):

	NF			+/-	LL value
	English	Chinese	>/<		
Total no. of invoked instances	792.80	630.27	1.26	+	33.81
Provoke	71.23	86.37	1.21	-	2.64
1. Lexical metaphors	49.80	52.87	1.06	-	0.17
2. Attitudinal tokens	21.43	33.50	1.56	-	4.84
Flag	211.37	181.12	1.17	+	4.24
3. Graduation	104.24	73.81	1.41	+	9.51
4. Denial	2.32	0.52	4.43	+	2.24
5. Counter-expectancy	6.95	2.62	2.66	+	3.72
6. Logico-semantic relations	11.58	17.27	1.49	-	2.04
7. Intra-textual references	86.29	86.90	1.01	-	0.00
Afford	509.61	362.77	1.40	+	45.18
8. In-group allusions	0.00	0.00	0.00		

Table 4.3 Distribution of Invoked Instances

Table 4.3 displays meaningful frequency differences in three out of the eight ways of invocation: the Chinese corpus has a higher frequency in using attitudinal tokens (1.56 times more), while the English corpus has higher frequencies in employing Graduation (1.41 times more) and in-group allusions (1.40 times more). In a broad sense, the Chinese corpus has a higher level of evaluation explicitness than the English corpus. This is because, on one hand, the Chinese corpus has a higher frequency under Provoke, which is the most explicit way to invoke attitude and on the other hand, the English corpus has higher frequencies in Flag and Afford, which are the less explicit ways to invoke attitude (see Figure 2.5). There may be more specific patterns of meaningful differences in each Appreciation subtype that can affect the understanding of evaluation explicitness in invoked instances between the two corpora, these will be revealed if any between 4.2.1 and 4.2.17.

4.1.3 Distribution of Graduation Resources

In the theoretical framework suggested in Figure 3.2, the system of Graduation (see Figure 2.10) is also included to investigate the differences (if any) in employing different resources in the system of Graduation in the English and the Chinese corpora. The overall distribution of this is shown in Table 4.4 below:

	NF			+/-	LL value
	English	Chinese	>/<		
Total no. of Graduation instances	104.24	73.81	1.41	+	9.51
Force	101.34	73.81	1.37	+	7.90
1. Quantification	93.82	71.19	1.32	+	5.66
1.1 Number	7.53	6.81	1.11	+	0.07
1.2 Mass/Presence	0.58	0.00		+	1.49
1.3 Extent	85.71	64.39	1.33	+	5.53
1.3.1 Distance:Time	29.53	4.71	6.27	+	36.85
1.3.2 Distance:Space	0.00	0.00	0.00	-	0.00
1.3.3 Scope:Time	21.43	39.78	1.86	-	10.09
1.3.4 Scope:Space	0.58	0.00		+	1.49
1.3.5 Scope	34.17	19.89	1.72	+	6.95
1.3.6 Frequency	0.00	0.00	0.00	-	0.00
2. Intensification	7.53	2.62	2.88	+	4.54
2.1 Quality:Isolating	7.53	2.62	2.88	+	4.54
2.2 Quality:Infusing	0.00	0.00	0.00	-	0.00
2.3 Process:Isolating	0.00	0.00	0.00	-	0.00
2.4 Process:Infusing	0.00	0.00	0.00	-	0.00
Focus	2.90	0.00		+	7.45
Upscaling	75.28	71.72	1.05	+	0.16
Downscaling	28.96	2.09	13.83	+	51.13

Table 4.4 Distribution of Graduation Resources

Table 4.4 suggests that the English corpus has higher frequencies in several Graduation resources: distance:time (6.27 times more), scope (1.72 times more), quality:isolating (2.88 times more), Focus (2.90 instances compared to none in Chinese) and downscaling (13.83 times more). On the other hand, the Chinese corpus has a higher frequency in scope:time (1.86 times more). Similar to what is mentioned at the end of 4.1.2, any possible specific patterns regarding Graduation in each Appreciation subtype that help understanding better how instances are graduated will be discussed between 4.2.1 and 4.2.17.

4.2 Close Examination of Inscribed and Invoked Attitude

The general patterns of invoked attitude and Graduation as presented in 4.1.2 and 4.1.3, together with the general patterns about inscribed attitude suggested in 4.1, will be dissected between 4.2.1 and 4.2.17 following the process of examination presented in Figure 3.3. The objective of this close examination is to investigate the specific patterns contributing to the general patterns discussed in 4.1. After these specific patterns are identified, they will be grouped with other specific patterns presented in 4.3 and 4.4. They will be investigated in detail in Chapter 5 – Descriptive Analysis, with the view to ultimately fulfilling the overall aim of the study: to compare the evaluative language in English and Chinese in the genre of luxury fashion promotional texts.

4.2.1 Reaction:Impact (R:I)

R:I, as stated in 4.1, is one of the two subtypes (the other being R:Q) that tends to be expressed primarily in inscribed rather than invoked attitude whether it is in English or Chinese (see Table 4.1, row no. 1). In terms of frequency across two corpora, neither the difference in inscribed nor invoked attitude is meaningful (see Table 4.2, row no. 1).

For the inscribed R:I instances, both corpora use similar lexical items that can *grab* the reader's attention and create an emotional impact as suggested in Martin and White (2005:56). For example, *arresting*, *delightful*, *excitable*, *lively* in English and 快乐 (happy), 动人 (moving), 热情 (passionate), 充满活力的 (energetic) in Chinese. But on

the other hand, the Chinese corpus tends to include a fair number of phrases that are related to senses such as 耳目一新 (refreshing for the ear and the eyes), 引人瞩目 (grabbing one's eyes), 扑鼻而来 (bursting towards the nose), 撩人心弦 (touching the chords of one's heart), and 暖人心扉 (warming one's heart). These phrases are counted as instances of R:I because the principle of R:I as proposed by Martin and White (2005:56) is "did it grab me?". It is argued that these phrases *grab* the attention of the readers because they make the readers impressed by focussing on a particular sense. This is interesting as it shows that phrases related to senses can be used to express an emotion of being impressed in Chinese, but this kind of phrases is not found in the English corpus in this study.

In addition, almost 10% of the Chinese inscribed R:I instances have the starting phrase 令人..... (to make one...). For example, 令人愉悦 (to make one happy), 令人倍感清新 (to make one feel refreshed), 令人憧憬 (to make one long for), 令人精神为之一振 (to make one feel revitalised). While this may be a relatively common linguistic resource in Chinese, the *make one + feel/do something* structure marks the attitude as a R:I one.

Another significant finding in inscribed R:I instances is that some lexical items possess both the quality of R:I and R:Q in both corpora. This will be covered in more detail in 4.4 about double-coding in which all the double-coding combinations will be presented and discussed.

In terms of invoked R:I instances, as mentioned at the beginning of this section, the frequency difference is not meaningful (see row no. 1 in Table 4.2). However, there is one significant difference in between the two corpora in how attitude is invoked: the Chinese corpus has 2.62 instances invoked by logical semantic relations but there is none

in the English corpus (see Table 4.5 below²³). This pattern is interesting as it is not covered by the general tendencies pertaining to invoked attitude in 4.1.2 (see Table 4.3).

	NF			+/-	LL value
	English	Chinese	>/<		
Total no. of invoked R:I instances	13.90	12.04	1.15	+	0.24
Provoke	5.21	3.66	1.42	+	0.49
1. Lexical metaphors	4.63	3.66	1.26	+	0.21
2. Attitudinal tokens	0.58	0.00		+	1.49
Flag	2.32	5.23	2.26	-	2.09
3. Graduation	0.00	0.52		-	1.29
4. Denial	0.00	0.00	0.00	-	0.00
5. Counter-expectancy	0.00	0.00	0.00	-	0.00
6. Logico-semantic relations	0.00	2.62		-	6.44
7. Intra-textual references	2.32	2.09	1.11	+	0.02
Afford	6.37	3.14	2.03	+	2.04
8. In-group allusions					

Table 4.5 Distribution of Invoked R:I Instances

4.2.2 Reaction:Quality (R:Q)

The frequency regarding inscribed instances of R:Q is considerably higher in the Chinese corpus, it is 2.27 times more than in the English (see Table 4.2). However, such difference in invoked instances is lower, with only 1.11 times higher than in the English corpus. R:Q

²³ For the sake of easy reference, only tables showing meaningful differences in the comparisons of invocation and Graduation types will be presented in this chapter. Tables showing non-meaningful differences will be cross-referenced to Appendix 3 and Appendix 4 in which all tables (meaningful or not) in the comparisons of invocation and Graduation types of each Appreciation subtype are presented.

is one of the Appreciation subtypes in which even though the frequency in invoked instances is more or less the same in the two corpora, the corresponding frequency in inscribed instances is much higher in the Chinese corpus. As pointed out in 4.1.1, R:Q shares this feature together with other subtypes: C:T, V:D, V:P and V:Sk, they contribute to the more-than-double inscribed instances in the Chinese corpus. In inscribed R:Q instances, there are three main reasons that encourage such a high frequency difference of 2.27.

4.2.2.1 More Lexical Items of Similar Meaning in Chinese

First of the three reasons that contributes to a relatively high frequency of inscribed instances of R:Q in the Chinese corpus is because the number of the lexical items that can be classified as R:Q is much higher in the Chinese corpus. For example, there are only 20 instances of the words *perfect/perfectly/perfection* in the English corpus but 40 instances of 完美 (perfect) in the Chinese corpus, which can be used as an adjective, adverb or noun in Chinese. The normalised frequencies of *perfect/perfectly/perfection* or 完美 (perfect) are 11.58 in English and 20.94 in Chinese, which means that the Chinese corpus has nearly a double number of 完美 (perfect) than *perfect/perfectly/perfection* in the English corpus.

4.2.2.2 More Diverse Vocabulary in Chinese

In terms of lexical items that specifically describe the beauty of something, not only the total number of occurrences is higher in Chinese, but interestingly the range of vocabulary is more diverse. This can be illustrated in Table 4.6 below. It should be noted that the numbers right next to the English and the Chinese words in the same box only identify the vocabulary or phrases found in an Appreciation subtype (in this case R:Q). They do not correspond in terms of meaning, i.e. 1. appealing under the English column does not mean 1. 丰美 under the Chinese column. This rule applies to all the tables that list inscribed or invoked markers of an Appreciation subtype in this chapter unless otherwise stated.

	English		Chinese
Total no. of R:Q about beauty	28.38		110.45
1. appealing	0.58	1. 丰美 (abundance and beautiful)	0.52
2. a beauty/beauties	2.90	2. 亮丽 (brightly beautiful)	0.52
3. beautiful	1.16	3. 光彩/光彩照人 (radiant/glowing/ radiant shining on others)	3.14
4. charming/charms	1.16	4. 华丽 (gorgeous/ magnificent/ resplendent)	0.00
5. elegant	0.00	5. 华美 (gorgeous/ magnificent/ resplendent)	1.05
6. exquisite	0.00	6. 可人 (cute/sweet)	0.00
7. fabulous	0.58	7. 型男 (stylish man)	0.00
8. fantastical ²⁴	0.00	8. 优雅 (elegant)	2.62
9. graced with/ graceful/ 10. gracefully	0.00	9. 壮丽 (magnificent/ grandeur)	0.00
handsome	7.53	10. 妩媚(charming/lovely/ graceful)	0.00

²⁴ According to Collins Dictionary (2018), which is chosen to be the English dictionary to be consulted on the meaning of a word in this study (see 3.2.3), *fantastical* is equal to *fantastic* and has the meaning of something that is fanciful in appearance.

11. magnificent	1.74	11. 娇柔 (charming and soft)	0.52
12. Majestueuse /majestic/ 13. majesty	0.58	12. 娇艳 (delicate and charming/tender and beautiful)	1.57
marvellously	1.74	13. 婀娜的身姿 (light and graceful posture)	11.52
14. radiant	0.00	14. MAJESTUEUSE ²⁵	1.05
15. sparkling	1.74	15. 媚惑 (irresistible/seducing charm)	0.00
		16. 明媚 (bright and beautiful/radiant and enchanting)	0.52
		17. 柔美 (soft and beautiful)	0.00
		18. 流光溢彩 (flowing light and colours)	0.00
		19. 淡雅 (simple and elegant)	0.52
		20. 烂漫 (bright-coloured and beautiful)	0.52
		21. 焕/焕现/焕发 (to glow or to radiate with)	0.52
		22. 璀璨 (bright/resplendent)	0.00

²⁵ The name of a jewellery collection kept in the Chinese corpus.

		23. 甜美 (sweet and beautiful)	0.00
		24. 生辉 (radiant/to dazzle)	1.05
		25. 盛装 (splendid attire)	0.52
		26. 神采 (glamour)	0.52
		27. 精美 (exquisite/fine)	1.57
		28. 精致 (exquisite/delicate)	1.05
		29. 纤美 (exquisite/fine and beautiful)	0.52
		30. 绚丽 (gorgeous/magnificent)	0.52
		31. 绚烂 (gorgeous/splendid)	3.66
		32. 美 (beautiful)	3.66
		33. 美丽 (beautiful)	0.00
		34. 美妙 (beautiful/splendid/ wonderful)	2.09
		35. 美感 (feeling beautiful/the sense of beauty)	0.52
		36. 美轮美奂 (grand/beautiful)	1.05
		37. 臻美 (more than beautiful/perfect)	0.52
		38. 舒然 招展 (to serenely sway)	6.81
		39. 闪亮 (shining)	6.81

		40. 闪烁 (glittering)	0.52
		41. 闪耀 (sparkling)	1.05
		42. 雅致 (elegant/refined/ tasteful)	1.57
		43. 雍容 (graceful and poised)	6.81
		44. 靓丽 (beautiful)	2.62
		45. 风姿 (charm/graceful demeanour)	4.71
		46. 风度翩翩 (dapper/graceful demeanour (for men))	0.00
		47. 风情 (charming vibe)	2.62
		48. 风范 (graceful demeanour)	3.14
		49. 风采 (elegant demeanour)	1.57
		50. 风韵 (charm/graceful demeanour)	1.05
		51. 魅力 (charm)	2.09
		52. 魅惑 (temptation by charm/alluring)	0.52
		53. 鲜艳 (bright and beautiful (for colours))	1.57
		54. 艳光 四射 (glamorous, beauty radiating in all directions)	1.05

		55. 衣香鬓影 (resplendent attire)	0.00
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Table 4.6 Markers of Inscribed R:Q Instances about Beauty

In Table 4.6, the numbers next to the vocabulary indicate that to describe the beauty of something with inscribed attitude, there are 15 words in English but 55 in Chinese. This reveals that not only the Chinese corpus has more instances of inscribed attitude in R:Q (see Table 4.2, row no. 2), but in describing the beauty of an entity, the vocabulary is also much more diverse in the Chinese corpus. For example, 亮丽 (no. 2 in Table 4.6), 华丽 (no. 4), 美丽 (no. 33) and 靓丽 (no.44) in Chinese can all mean *beautiful* in English; while someone that is *graceful* in English can be 雍容 (no. 43), or have 风姿 (no. 45), 风采 (no.49) and 风韵 (no.50) in Chinese. The differences between these Chinese words can be hard to pinpoint. Sometimes it can depend on the target of evaluation, e.g. 华丽 is widely used for describing objects rather than persons. One of the possible interpretations for the use of different synonyms in Chinese can be the writer's strategy to avoid repetition in the text. Another possible interpretation can simply be a richer vocabulary in Chinese in expressing beauty related evaluation.

4.2.2.3 More Lexical Items in the Meaning of Decoration in Chinese

The third reason is the use of lexical items related to the meaning of decoration. In English, there are eight instances realised in five phrases including *adorning*, *decorated with*, *to embellish*, *is/are embellished with*, *embellishments*, *is/are ornamented with*. In Chinese, there are 40 instances realised in two lexical items: 点缀 (38 instances) and 装饰 (2 instances). Both lexical items have the meanings of to adorn, decorate, embellish or ornament and can be a verb or a noun depending on the sentence structure and the textual context. These English and Chinese phrases or lexical items are classified as inscribed R:Q here because an entity must have a favourable appearance in order to *decorate* or *to be decorated with*. The normalised frequencies of this kind of instances are 4.63 in English and 20.94 in Chinese. The frequency is more than four times higher in the Chinese

corpus. From this, it can be argued that instances of evaluation about a favourable appearance of an entity in the Chinese corpus are clearly more common than that in the English corpus. The same applies to Chinese words such as 欣赏 (to appreciate) and 焕发/焕现 (to glow or to radiate with), where the favourable appearance or the positive quality of objects or persons are explicitly highlighted in the Chinese corpus, but these kinds of instances are not evident in the English corpus.

For invoked instances of R:Q, as listed in Table 4.2 row no. 2, the difference in the frequencies between the two corpora is minimal and not meaningful: the English corpus is only 1. times more frequent (25 in English versus 23 in Chinese). Similarly, there does not seem to be any discernible patterns regarding the ways R:Q instances are invoked and graduated between the two corpora. (see Table A3.2 in Appendix 3 and Table A4.2 in Appendix 4).

4.2.3 Composition:Balance (C:B)

One of the most telling signs from Table 4.1 regarding C:B is that it is mostly expressed in inscribed attitude in the Chinese corpus (see Table 4.1, row no. 3, 66.48 instances of inscribed attitude versus only 12.56 in invoked, a difference of 5.29 times). On the other hand, the distribution is more even in the English corpus (20.85 inscribed and 34.17 invoked, a difference of 1.64). This results in a comparatively higher frequency in instances of inscribed attitude in the Chinese corpus for this Appreciation subtype (3.19 times higher, see Table 4.2, row no. 3) and a higher frequency in instances of invoked attitude in the English corpus (2.72 times higher). Instances of inscribed attitude occur comparatively more in the Chinese corpus due to two recognisable patterns: 1) phrases that combine an inscribed lexical item and a neutral lexical item related to balance in Chinese and 2) the use of Chinese idioms. These two specific patterns are explained in 4.2.3.1 and 4.2.3.2 respectively.

4.2.3.1 Collocations of an Inscribed Lexical Item and a Neutral Lexical Item Related to Balance

In the Chinese corpus, a fair number of instances (12.56 out of 65.96, 19%) are collocations comprised of an inscribed word and a neutral word that is related to the balance between two or more things. For example, in 完美呼应 (perfectly echo), 呼应 (to echo) is the neutral word that refers to the balance between two things, e.g. two pieces of garments. 完美 (perfectly) is the explicit attitudinal complement that accentuates the positiveness of the action 呼应 and makes the whole combination an inscribed instance of C:B. Table 4.7 below lists all the vocabulary found in the Chinese corpus that can form this kind of collocation:

Inscribed lexical items	Neutral lexical items related to C:B
完美 (perfect), 巧妙 (ingenious/clever), 鲜明 (distinctively/brightly), 微妙 (intricately), 和谐 (harmoniously), 精彩 (brilliantly/splendidly)	混搭 (to mix and match), 交融 (to blend), 呼应 (to echo), 组合 (to combine), 反差 (to contrast), 平衡 (to balance), 对比 (to compare), 互补 (to complement mutually), 交映 (to complement mutually, mostly for lights and colours), 对照 (to mirror/to contrast), 碰撞 (to clash) *The English translations here are rendered in verb forms, but the Chinese words here can be nouns too depending on the context.

Table 4.7 Lexical Items forming Inscribed C:B Instances in the Chinese Corpus

These kinds of collocations barely exist in the English corpus, with 1.74 instances using some similar lexical items like *in harmony with* and *melding with*.

4.2.3.2 Chinese Idioms

A Chinese idiom (成语) is a group of words, usually in four Chinese characters, which summarises meanings that can otherwise be expressed in a greater text length (Xinhua Online Dictionary, 2018). There are 6.28 instances of eight four-character Chinese idioms that render positive meanings in inscribed C:B instances (this sentence may not make sense because the frequency is normalised, the raw frequency is 12). In the English corpus, no idioms related to C:B are found. These eight Chinese idioms are presented in the following Table 4.8:

相得益彰 (to bring out the best in each other),
相映生辉 (the existence of both sets off the beauty of each other),
相辅相成 (to complement each other),
遥相呼应 (to echo with each other from afar),
两相呼应 (to echo mutually),
形影相照 (a match like a reflection in the mirror),
一脉相承 (to come down from the same origin),
融会贯通 (to know one feature and apply to the rest)

Table 4.8 Four-character Chinese Idioms in Inscribed C:B Instances

With respect to the invoked instances of C:B, there are some meaningful frequency differences, and these are illustrated in Table 4.9 below.

	NF			+/-	LL value
	English	Chinese	>/<		
Total no. of invoked C:B instances	34.17	12.56	2.72	+	18.98
Provoke	6.95	2.09	3.32	+	5.03
1. Lexical metaphors	6.95	2.09	3.32	+	5.03
2. Attitudinal tokens	0.00	0.00	0.00	-	0.00
Flag	5.21	4.71	1.11	+	0.05
3. Graduation	0.00	0.00	0.00	-	0.00

4. Denial	0.00	0.00	0.00	-	0.00
5. Counter-expectancy	0.58	0.52	1.11	+	0.01
6. Logico-semantic relations	0.00	0.52		-	1.29
7. Intra-textual references	4.63	3.66	1.26	+	0.21
Afford	22.01	5.76	3.82	+	18.59
8. In-group allusions					

Table 4.9 Distribution of Invoked C:B Instances

Interestingly, the English corpus has significantly more C:B instances that are invoked by lexical metaphors (3.32 times more) and in-group allusions (3.82 times more), which are the most and the least explicit ways of invocations respectively. Fabric that is *light-as-air*, or *wasp waist* are examples of lexical metaphors indicating the balance of how light a fabric is or how small the waist of an outfit's silhouette is. Compared to the lexical metaphors in English, the expression of C:B in the Chinese corpus, as mentioned at the beginning 4.2.3, is mostly inscribed. For example, *wasp waist* in English becomes 玲珑的腰肢 (exquisitely small waist), which is clearly positive.

Regarding the higher frequency of in-group allusions, this can be because a fair number of instances in the English corpus are descriptions of the balance of an entity, but such descriptions are rather neutral. The determination of whether an instance of evaluation is positive or negative and the degree of this positiveness or negativeness is a subjective matter. It relies on the putative readers' knowledge and their personal experience (see the end of 2.5.2.1.3 for the explanation of in-group allusions). For example, *a floaty skirt* or *a spicy perfume* are about the balance of these objects. They seem neutral but can be perceived positively or negatively depending on the putative readers' specific knowledge of fashion texts and their personal experience with similar objects in the same category.

The frequencies in terms of Graduation types between the two corpora have no meaningful difference (see Table A4.3 in Appendix 4.).

4.2.4 Composition:Complexity (C:C)

Both corpora have a great number of instances under invoked C:C attitude but substantially smaller number of inscribed (see row no. 4 in Table 4.2). This suggests that to evaluate something in relation to its complexity, indirect expressions are preferred in both corpora. Furthermore, it seems that this use of indirect expressions is even more common in the English corpus: invoked instances are 10.27 times more than inscribed, compared to 2.59 times in the Chinese corpus (see row no. 4 in Table 4.1). Although the number of inscribed C:C instances is smaller to the invoked in both corpora, inscribed C:C instances in the Chinese corpus still appear 2.38 times more than the English corpus. (see row no. 4 in Table 4.2). 4.2.4.1 and 4.2.4.2 below look into these patterns of inscribed and invoked C:C instances respectively.

4.2.4.1 More Inscribed Instances in Chinese

As mentioned, the Chinese corpus has 2.38 times more inscribed instances of C:C. After a close examination, it appears that about a third of the inscribed instances in Chinese is about the complexity of colour and light (4.71 out of 15.18) such as 丰富 (abundant), 微妙 (subtle), 斑斓辉光 (a mellow and shining glow), 流光溢彩 (flowing light and colours) and 纷繁 (numerous and complicated). However, inscribed lexical items about colour and light are not found in the English corpus.

The focus of most inscribed lexical items in the English corpus seems to be on the structure of things such as *intricate*, *precise*, *rich* (for textiles), *vivid*, and *well-defined*. These are 4.63 out of the total 6.37 instances. But this kind of structure-oriented lexical items are common in the Chinese corpus too; there is also a third of them (5.76 out of 15.18). On top of that, the Chinese structure-related lexical items seem to be more specific than the English, with words like 细致入微 (meticulous), 复杂 层次 (complicated layers), 玲珑 (small and exquisite), 纤纤 (small, long and soft), 鳞次栉比 (an orderly organisation that resembles the scales on a fish and the teeth on a comb), etc.

4.2.4.2 Great Number of Invoked Instances Especially in English

As pointed out earlier, the total number of invoked instances in C:C is more than inscribed regardless of the languages, with the English corpus having a higher frequency: 10.27 times more invoked instances than inscribed instances. Similar to the distribution of invocations in C:B, there are more instances invoked by in-group allusions in the English corpus (1.91 times more) and these instances of in-group allusions take up 88% (57.91 out of 65.44) of the invoked C:C instances in the English corpus. Since this is the only meaningful frequency difference, a table showing the invocation distribution of C:C will not be shown here (See Table A3.4 in Appendix 3).

In 4.2.3.2, it is discussed that the determination of whether certain C:B instances have positive or negative connotations and their degree of positiveness and negativeness is a subjective matter. It depends on the interpretation of the readers and can be affected by their knowledge and personal experience. This subjective factor also applies to the understanding of invoked C:C instances (In fact, it applies to the understanding of all Appreciation instances invoked by in-group allusions). For example, *suit embroidered with sequins and sparkling stone fragments* is categorised as an invoked C:C instance because it is about the composition of the suit but the evaluativeness is not obvious. To some people, this utterance may carry neither a positive nor negative connotation but merely a factual description of the components of the suit. However, to others, this utterance may project a positive or negative meaning, because they like (or dislike) sparkly decorations on clothes and may consider *a suit embroidered with sequins and sparkling stone fragments* favourable (or unfavourable).

4.2.5 Composition:Diversity (C:D)

Similar to C:C, C:D is mostly expressed in invoked attitude in both corpora: 6.40 times more instances of invoked than inscribed attitude in the English corpus and 3.22 times more in the Chinese corpus (see Table 4.1 row no. 5). Interestingly, the distribution of inscribed and invoked attitude across the two corpora is similar (see Table 4.2 row no.5).

Although the frequency difference is not meaningful in inscribed instances between the two corpora and the types of lexical items used in both languages are relatively the same, the Chinese corpus seems to have a comparatively more diverse range of vocabulary in expressing the same concept (similar to the discussion about R:Q in 4.2.4.2). For example, the word *colourful* can be expressed as 多彩 (many colours) or 缤纷 (plenty of colours in an unorganised way), while *diverse* or *versatile* can be 百变 (to change in all possible ways), 百搭 (to match in all possible ways) or 包罗万象 (all inclusive) in Chinese.

To this point, some may argue that lexical items such as *colourful*, 多彩 and 缤纷 can also be classified as markers of C:C, because these words are also related to the composition of colours. However, in this study they are classified as markers of C:D, not C:C or double-coding of both, because these three words indicate the different items under one same category (e.g. red, green, yellow are different colours but they are all colours) which implies diversity (C:D), rather than things that are in different categories but form parts of one entity like the example of *sequins and sparkling stone fragments* given in 4.2.4.2 (also see 3.2.1.4 and 3.2.1.5 for the categorisation of C:C and C:D).

In instances of invoked attitude, which constitute most of the instances of C:D in both corpora, no meaningful difference is found in the ways they are invoked. However, there is a meaningful frequency difference in one of the Graduation resources: the English corpus has 1.71 times more instances that are graduated in terms of scope (see Table A4.5 in Appendix 4). In 3.2.1.5, it is discussed that there are several lexico-grammatical resources that can realise scope and thus indicate the meaning of choices, i.e. the determining factor for being an instance of C:D. These lexico-grammatical resources are listing, nominal quantifiers, specific numbers and references to a range (see examples in 3.2.1.5).

When the frequencies of these scope-related lexico-grammatical resources in the two corpora are compared, it explains in greater depth on why there are more instances graduated by scope in the English corpus. Table 4.10 below shows the distribution of these scope-related lexico-grammatical resources.

	NF			+/-	LL value
	English	Chinese	>/<		
Listing	17.37	13.09	1.33	+	1.10
Nominal quantifiers	6.95	0.52	13.28	+	12.11
Specific numbers	1.16	0.52	2.21	+	0.45
Other references to a range	7.53	9.42	1.25	-	0.38

Table 4.10 Distribution of Invoked C:D Instances in Scope under Graduation

In Table 4.10, a meaningful difference is revealed in the frequency of nominal quantifiers. Nominal quantifiers are used 13.28 times more often in the English corpus than the Chinese corpus. Nominal quantifiers such as *a blend of*, *a spectrum of*, *a menagerie of*, *a mix of*, *a wealth of* can be located easily in the invoked C:D instances in the English corpus, but there is only one instance (NF: 0.52) in Chinese: 一系列 (a series of).

4.2.6 Composition:Texture (C:T)

Regarding evaluation of the texture of an entity, although targets of evaluation in this study covers all clothing and non-clothing items (see 2.2.3), which include garments, accessories, cosmetics, items in exhibitions, events, people, etc., most of the targets of evaluation categorised under C:T are cosmetics, garments and accessories. The inscribed C:T instances is 6.10 times more in the Chinese corpus than in the English corpus (see Table 4.2, row no. 6). Three specific patterns contribute to this difference: wherever the instance is an inscribed C:T in the Chinese corpus, the instance in the English corpus is 1) neutral (not positive or negative) or, 2) an invoked C:T, or 3) an inscribed or invoked of another Appreciation subtype.

In the distribution of invoked instances of C:T, the frequency difference is not meaningful between the two corpora (see Table 4.2). However, how invoked instances of C:T are realised varies slightly in the two corpora (see Table 4.11 below). In spite of the small number of invoked C:T instances, over half in the Chinese corpus are provoked through

lexical metaphors (1.57 out of 2.62, 60%), and this frequency is meaningful as compared to the zero occurrence in the English corpus.

	NF			+/-	LL value
	English	Chinese	>/<		
Total no. of invoked C:T instances	3.47	2.62	1.33	+	0.22
Provoke	0.00	1.57		-	3.86
1. Lexical metaphors	0.00	1.57		-	3.86
2. Attitudinal tokens	0.00	0.00	0.00	-	0.00
Flag	0.58	0.52	1.11	+	0.01
3. Graduation	0.00	0.00	0.00	-	0.00
4. Denial	0.00	0.00	0.00	-	0.00
5. Counter-expectancy	0.00	0.00	0.00	-	0.00
6. Logico-semantic relations	0.58	0.00		+	1.49
7. Intra-textual references	0.00	0.52		-	1.29
Afford	2.90	0.52	5.53	+	3.33
8. In-group allusions					

Table 4.11 Distribution of Invoked C:T Instances

When the data is examined more closely, it seems that the lexical metaphors are mostly similes, such as 宛若 丝绒 (like velvet) to describe a make-up foundation, 仿佛 奶油 般在唇上融化 (like cream melting on the lips) to describe a lipstick, and 如花般娇嫩 (like flower soft and tender) to describe lips with a lipstick applied. It can be deduced that even though they are all invoked instances and the numbers in the two corpora are relatively the same, the evaluation in terms of invoked C:T is more explicit and direct in the Chinese corpus.

To summarise, it seems in C:T instances, the Chinese writer prefers to highlight the texture of something mostly in inscribed attitude and if not would opt for a relatively more

explicit way of invocation – to provoke by using similes. In comparison, evaluation of C:T is comparatively rare in the English corpus, and if it is invoked, it would tend to be expressed in the most implicit way among all the invoked types – to afford by in-group allusions (see examples in Table 3.2).

4.2.7 Valuation:Credibility (V:C)

The result of the inscribed instances of V:C will be ignored because the normalised frequencies are negligible and the frequency difference is not meaningful (see row no. 7 in Table 4.2). Although the frequency difference is also not meaningful in invoked V:C instances, it should be remarked that the numbers of instances in both the English (269.28) and Chinese (239.75) corpora take up over a third of the total number of invoked instances in Valuation (613.85 in English and 510.91 in Chinese) and are also the highest numbers of occurrence among all kinds of invoked Appreciation subtypes. In addition, the frequency differences between the inscribed and invoked V:C instances in the two corpora are also the highest (see row 7 in Table 4.1, invoked V:C instances occurs 116.25 times more often than inscribed in English and 76.33 times more in Chinese). This demonstrates that instances of V:C in both corpora are almost entirely realised by invoked attitude. The main reason to this is that most of the targets of evaluation in V:C instances are people and places (see 3.2.1.7), and whether a person or a place is perceived positively, negatively or neutrally is subjective. Thus, the evaluation is not always clear-cut, i.e. invoked attitude. Similar to C:B and C:C, these kinds of invoked attitude of which the evaluation is depended on the readers' experience and knowledge are categorised as in-group allusions, and same as in C:B and C:C, the English corpus has significantly more (1.18 times more, see Table 4.12 below) in V:C than in the Chinese corpus.

	NF			+/-	LL value
	English	Chinese	>/<		
Total no. of invoked V:C instances	269.28	239.75	1.12	+	3.11
Provoke	10.42	16.75	1.61	-	2.69
1. Lexical metaphors	1.74	2.09	1.21	-	0.06

2. Attitudinal tokens	8.69	14.66	1.69	-	2.79
Flag	45.17	41.35	1.09	+	0.31
3. Graduation	2.32	0.52	4.43	+	2.24
4. Denial	0.00	0.00	0.00	-	0.00
5. Counter-expectancy	0.00	0.00	0.00	-	0.00
6. Logico-semantic relations	1.16	0.00		+	2.98
7. Intra-textual references	41.70	40.83	1.02	+	0.02
Afford	213.69	181.65	1.18	+	4.72
8. In-group allusions					

Table 4.12 Distribution of Invoked V:C Instances

4.2.7.1 Most Instances are Invoked by In-group Allusions

Apart from the English corpus having significantly more in-group allusions, in fact, in-group allusions are also the most common way to express V:C in both corpora (see Table 4.12 above). 79% (213.69 out of 269.28) of invoked V:C instances in English and 76% (181.65 out of 239.75) in Chinese are invoked by in-group allusions. In all these instances invoked by in-group allusions, over 95% of the markers in both corpora are people, or to be more precise, celebrities. As laid out in 3.2.1.7 and also discussed above in 4.2.7, whether an attitude (positive or negative) would be invoked depends on the putative readers' knowledge of that particular celebrity. Therefore, it is not surprising to see that all these invoked V:C instances are afforded by in-group allusions, as the knowledge of who the celebrity is and what quality or qualities this celebrity possesses are subjective to individual readers. From the high numbers of invoked V:C instances and the number of persons' names mentioned in both corpora; it can be suggested that celebrity endorsement is a popular evaluation strategy in the genre of luxury fashion promotional texts examined in this study. This finding concurs with Fionda and Moore (2009), Williams (2009), Kapferer and Bastien (2012b) and Kapferer (2014) as discussed in 2.2.2.

In terms of the frequencies in Graduation resources, the English corpus has a higher frequency in number under Force:quantification (1.74 instances in the English corpus

while none in Chinese). When the data is examined closer, it is found that the English corpus often lists out the names of celebrities attending an event, e.g. Alicia Keys, Eva Herzigová and Rosamund Pike...and this in turn show a great number of celebrities attending the event. In comparison, the listing in the Chinese is cut short and replaced by words such as 包括 (include) and 等等 (etc). This may suggest that the omission of some of the celebrity names in Chinese may be because the writer considers these celebrities are not very known to the Chinese readers.

4.2.8 Valuation:Distinctiveness (V:D)

V:D tends to be expressed in inscribed attitude especially in the Chinese corpus (see Table 4.1 row no. 8, both LL values are positive which means instances of inscribed are more than invoked). Instances of inscribed attitude is 3.32 times more than invoked in the Chinese corpus compared to only 1.24 times in the English corpus. This comparatively higher frequency of Chinese inscribed instances can mean that the evaluation regarding V:D is more often explicit rather than implicit in the Chinese corpus. Similar to inscribed instances of R:Q about beauty discussed in 0, not only there is a higher frequency of inscribed V:D instances in the Chinese corpus (see row no. 8 in Table 4.2, the frequency is 2.08 times higher than in the English corpus), the vocabulary used in the Chinese corpus is also more diverse. Table 4.13 below lists the vocabulary used in inscribed V:D instances and their normalised frequencies in both corpora:

	English		Chinese
Total no. of inscribed V:D	20.27		43.45
1. distinctive	0.58	1. 与众不同 (different than the others)	0.52
2. exceptional	1.16	2. 凸显 差别 (highlighting the difference(s))	0.52
3. extraordinary	0.58	3. 奇/奇异 (extraordinary/strange)	1.57
4. iconic	5.79	4. 出众 (exceptional/	0.52

		outstanding)	
5. identifiable/ identifying	0.00	5. 个性 (individuality, i.e. distinctive personality/ characteristic)	0.00
6. legendary	1.16	6. 代表性 (representative)	4.19
7. novelties	0.00	7. 传奇 (legendary)	0.00
8. remarkable	0.00	8. 非比寻常 (out of the ordinary)	0.00
9. special/specially	0.58	9. 非凡 (extraordinary)	0.52
10. striking	0.58	10. 杰作 (masterpiece)	0.52
11. unique	0.58	11. 杰出 (outstanding/ remarkable)	0.52
		12. 卓绝 (outstanding that is beyond compare)	1.05
		13. 卓越 (outstanding/ extraordinary)	0.52
		14. 独一无二 (unique/only)	1.05
		15. 独有 (unique/only have)	0.00
		16. 独到 (unique/original)	0.52
		17. 独特 (unique/special)	1.57
		18. 绝伦 (peerless/beyond compare)	0.00
		19. 绝佳 (super-excellent that is beyond compare)	2.09
		20. 特有 (specific)	2.62
		21. 特色 (special/distinguishing feature(s))	1.05

		22. 特别 (special)	9.95
		23. 特点 (special feature(s)/specialty)	0.52
		24. 新颖 (novel, special, different than others)	0.52

Table 4.13 Markers of Inscribed V:D Instances

Just like Table 4.6, the number next to the English and Chinese text does not correspond, i.e. *distinctive* is not the meaning of 与众不同 (different than the others). The number is to show that there are 11 different words used in the English corpus and 24 in the Chinese corpus to express the value of distinctiveness. With the frequency more than a double in the Chinese corpus, it highlights that the vocabulary to describe the distinctiveness of something is much more diverse in Chinese. For example, 独一无二, 独有, 独到, 独特 (row no. 14-17) in Chinese can all mean *unique* in English; while *exceptional* or *extraordinary* in English can be 出众 (row no. 4), 非比寻常 (row no. 8), and 非凡 (row no. 9) in Chinese. The differences between these Chinese lexical items can be hard to pinpoint. Sometimes it can depend on the noun that follows, e.g. 独到 is widely used for describing someone's behaviour rather than objects. Like R:Q about beauty in 0, one explanation for the use of different synonyms in Chinese can be the writer's strategy to avoid repetition in the same piece of text.

Another interesting insight drawn from the category of V:D is that the lexical item 新颖 (novel, special, different than others) appears to be a marker of both inscribed and invoked attitude (this issue of one lexical item being an inscribed or invoked marker is addressed in greater detail in 3.2.2). When the lexical item 新颖 is considered as an inscribed instance of V:D, the target of evaluation is an object, mostly a piece of garments and accessories or cosmetics. When it is an invoked instance of V:D, the target of evaluation is the capability of the maker, which means the evaluation of the actual product is invoked from Judgement (the capability of the maker), rather than a direct Appreciation (inscribed

attitude on the product itself). This phenomenon is similar to the attitudinal tokens of V:C discussed in 4.2.7, where the same lexical items can be inscribed or invoked markers depending on the targets of evaluation. This kind of dual appearance highlights the variability in the study of language in evaluation, in which nothing is black and white. This particular finding concurs with many scholars in this field such as Alba-Juez and Thompson (2014), Macken-Horarik (2014) and Fuoli and Hommerberg (2015) where evaluation is a protean and highly context-dependent phenomenon (see discussion in 2.3.1).

In terms of invoked instances, the English corpus has significantly higher frequencies in using lexical metaphor and intra-textual references than the Chinese corpus (see Table 4.14 below).

	NF			+/-	LL value
	English	Chinese	>/<		
Total no. of invoked V:D instances	16.79	13.09	1.28	+	0.84
Provoke	2.32	2.09	1.11	+	0.02
1. Lexical metaphors	1.74	0.00		+	4.47
2. Attitudinal tokens	0.58	2.09	3.62	-	1.64
Flag	3.47	0.52	6.64	+	4.49
3. Graduation	0.58	0.00		+	1.49
4. Denial	0.00	0.00	0.00	-	0.00
5. Counter-expectancy	0.58	0.52	1.11	+	0.01
6. Logico-semantic relations	0.00	0.00	0.00	-	0.00
7. Intra-textual references	2.32	0.00		+	5.96
Afford	11.00	10.47	1.05	+	0.02
8. In-group allusions					

Table 4.14 Distribution of Invoked V:D Instances

Lexical metaphors in the category of V:D like *calling cards* to describe the expertise of make-up artist or *turn a spotlight on* to emphasise a fashion collection are found in the English corpus. In comparison, no lexical metaphor is used in the Chinese corpus to highlight the distinctiveness of something (see Table 4.14 above).

For instances invoked by intra-textual references in the English corpus, they usually contain a lexical item that is neutral or even negative in meaning. The positiveness of these lexical items is invoked from another clearly positive lexical item in the same utterance, i.e. intra-textual references (see explanation in 2.5.2.1.2). For example, *out-there* and *outlandish* are two of the four lexical items invoked by intra-textual references in the English corpus. Both lexical items mean unusual and the latter can mean weird which has a negative denotation. However, in *From the most out-there to the most timeless, the eighteen shades of Dior Addict Lacquer Stick... or six rings and four pairs of earrings boast opals that are by turns radiant or outlandish, out-there and outlandish* are perceived positively because they are treated as comparative qualities to *timeless* and *radiant*. In other words, it is the clear positiveness of *timeless* and *radiant* in the same utterance that encourages readers to consider *out-there* and *outlandish* positively. In the Chinese corpus, on the other hand, none of these negative-turn-positive invoked instances of intra-textual references can be found (see Table 4.14 above).

The frequencies in terms of Graduation types between the two corpora have no meaningful difference (see Table A4.8 in Appendix 4).

4.2.9 Valuation:Exclusivity (V:E)

The frequency differences in inscribed and invoked instances across the two corpora are not meaningful (see Table 4.2 row no. 9). There is also no meaningful difference in either the ways the instances of V:E are invoked or graduated between the two corpora (see Table A3.9 in Appendix 3 and Table A4.9 in Appendix 4). However, when comparing the frequency between inscribed and invoked instances within one corpus, the use of invoked instances is 1.74 times more than inscribed instances in the English corpus (see Table 4.1 row no. 9). This suggests that in terms of evaluation in the category of V:E, the

English corpus tends to employ more invoked instances while the distribution between inscribed and invoked instances is more even in the Chinese corpus.

4.2.10 Valuation:Heritage/Tradition (V:HT)

The occurrence of inscribed instances of V:HT in the Chinese corpus is 13.56 times more frequent than in the English while the occurrence of invoked V:HT instances in the English corpus is 1.30 times more than in the Chinese (see row no. 10 in Table 4.2). To put it simply, the Chinese V:HT instances are expressed notably more explicitly in the evaluation related to the heritage and tradition of a brand while the English V:HT instances are slightly more implicit in this regard. The contribution to the higher frequency of inscribed instances in the Chinese corpus is mainly because of the 33 instances (NF: 17.27) of 历史 财富 (history wealth). This phrase appears mostly in the title of some of the articles in the Chinese corpus. By contrast, it is simply *Heritage* in the corresponding article titles in the English corpus. The word *Heritage* is only considered as an invoked instance of V:HT (see explanation in 3.2.1.10). However, the phrase 历史 财富 (history wealth) possesses a clear positive attitudinal meaning.

Both corpora have many more invoked instances than inscribed: the English corpus has 72.00 times more inscribed instances than invoked, and the Chinese corpus has 4.09 times more (see row no. 10 in Table 4.1Table 4.2). When the ways of invocation are compared between the two corpora, similar to C:B, C:C, and V:C, in the category of V:HT, the English corpus has more instances in in-group allusions (1.57 times more than the Chinese corpus, see Table A3.10 in Appendix 3). This is the only meaningful frequency difference in terms of ways of invocation. In the distribution of Graduation resources, there is also only one significance frequency difference: the Chinese corpus has 2.55 times more instances that are graduated by scope:time (see Table A4.10 in Appendix 4). This is largely because of the substantially higher frequency of the word 经典 (classic) in *Chinese* (18 instances, NF: 9.42) as compared to *classic* (4 instances, NF: 2.32) in English. An entity that is 经典 (classic) or *classic* can mean it is fashionable from the past till now

and will be in the future, therefore, the word 经典 (classic) or *classic* is categorised under scope:time, i.e. a span of time in V:HT to indicate evaluation emphasising a long history.

4.2.11 Valuation:Importance (V:I)

V:I is the only Appreciation subtype out of the 17 that does not show any meaningful difference either between the number of inscribed and invoked attitude in the same corpus (see row no. 11 in Table 4.1), or in inscribed and invoked V:I instances across the two corpora (see row no. 11 in Table 4.2). This means that the English and the Chinese writers spend relatively the same amount of text in the text data to express the value of importance. Although the frequency between invoked V:I instance is similar, the English corpus has significantly more instances that are invoked by Graduation (3.04 times more than the Chinese corpus, see Table A3.11 in Appendix 3). This higher frequency difference can be explained by the more instances in the use of number under Quantification and downscaling (see Table 4.15 below).

	NF			+/-	LL value
	English	Chinese	>/<		
Total no. of Graduation instances in V:I	6.37	2.09	3.04	+	4.14
Force	6.37	2.09	3.04	+	4.14
1. Quantification	3.47	0.52	6.64	+	4.49
1.1 Number	1.74	0.00		+	4.47
1.2 Mass/Presence	0.00	0.00	0.00	-	0.00
1.3 Extent	1.74	0.52	3.32	+	1.26
1.3.1 Distance:Time	0.00	0.00	0.00	-	0.00
1.3.2 Distance:Space	0.00	0.00	0.00	-	0.00
1.3.3 Scope:Time	0.00	0.00	0.00	-	0.00
1.3.4 Scope:Space	0.00	0.00	0.00	-	0.00
1.3.5 Scope	1.74	0.52	3.32	+	1.26

1.3.6 Frequency	0.00	0.00	0.00	-	0.00
2. Intensification	2.90	1.57	1.84	+	0.73
2.1 Quality:Isolating	2.90	1.57	1.84	+	0.73
2.2 Quality:Infusing	0.00	0.00	0.00	-	0.00
2.3 Process:Isolating	0.00	0.00	0.00	-	0.00
2.4 Process:Infusing	0.00	0.00	0.00	-	0.00
Focus	0.00	0.00	0.00	-	0.00
Upscaling	4.63	2.09	2.21	+	1.79
Downscaling	1.74	0.00		+	4.47

Table 4.15 Distribution of Invoked V:I Instances

Table 4.15 shows that the English corpus has 1.74 instances more in the use of number and downscaling and there is zero instance of this kind in Chinese. Interestingly, all the V:I instances graduated by the use of number are also downscaled, such as *the only one*, *one of the few*, *the sole reason*.

4.2.12 Valuation:Modernity (V:M)

The frequency of inscribed V:M instances in the Chinese corpus is 1.97 times higher than in the English (see row no. 12 in Table 4.2). The main reason for this is more instances that communicate the meaning of *newness* are found in the Chinese corpus. Table 4.16 below illustrates this point by listing the explicit lexical markers found in inscribed instances of V:M. 新 (new) and 全新/崭新 (brand new) are words related to the meaning of newness and altogether there are 90.04 instances. However, there are only 45.75 instances about newness (*new* and *novel/novelty*) in the English corpus. The Chinese corpus has 1.97 times more words related to the meaning of newness. Here, not only the meaning of newness is more frequently expressed in the Chinese corpus, but the intensity of this newness is more often maximised in the Chinese corpus as well: the frequency in 全新/崭新 (brand new) is much higher than the frequency in 新 (new). In fact, it appears that the phenomenon of maximisation in Force:Intensification (see 2.5.4.2 for the

explanation of Force:Intensification) is common throughout the Chinese corpus. This will be examined further in 4.3.

The second prominent pattern in inscribed V:M instances shown from the below table is the frequency difference of lexical items with the meaning of *classic/classicism* or 经典 (classic) between the two corpora. There are 4.06 times more instances in the Chinese corpus (9.42) than in the English (2.32).

	English		Chinese
Total number of inscribed V:M instances	45.75		90.04
1. new	35.33	1. 新 (new)	15.70
2. classic/classicism	2.32	2. 经典 (classic)	9.42
3. chic	1.16	3. 时尚 (fashionable)	4.19
4. timeless	2.32	4. 新潮 (chic)	0.52
5. fresh	1.74	5. 推陈出新 (removing the old and giving out the new)	0.52
6. novel/novelty	0.58	6. 摩登 (modern/ fashionable)	0.52
7. innovative/innovation	1.16	7. 创新 (innovative)	0.52
8. on-trend	0.58	8. 前卫 (avant-garde)	0.52
9. original	0.58	9. 全新/崭新 (brand new)	57.58

Table 4.16 Markers of Inscribed V:M Instances

In terms of invoked instances of V:M, the only meaningful difference is that the English corpus has a higher frequency in Graduation (1.69 times higher, see Table A4.12 in

Appendix 3). Graduation is also the most common way in both corpora to express invoked V:M instances. When the distribution of Graduation resources between the two corpora are compared more closely, there are several discrepancies in frequencies between the two corpora and these are shown in Table 4.17 below.

	NF			+/-	LL value
	English	Chinese	>/<		
Total no. of Graduation instances in V:M	35.33	20.94	1.69	+	6.78
Force	34.75	20.94	1.66	+	6.30
1. Quantification	34.75	20.94	1.66	+	6.30
1.1 Number	0.00	0.00	0.00	-	0.00
1.2 Mass/Presence	0.00	0.00	0.00	-	0.00
1.3 Extent	34.75	20.94	1.66	+	6.30
1.3.1 Distance:Time	26.06	2.09	12.45	+	44.49
1.3.2 Distance:Space	0.00	0.00	0.00	-	0.00
1.3.3 Scope:Time	8.69	18.85	2.17	-	6.92
1.3.4 Scope:Space	0.00	0.00	0.00	-	0.00
1.3.5 Scope	0.00	0.00	0.00	-	0.00
1.3.6 Frequency	0.00	0.00	0.00	-	0.00
2. Intensification	0.00	0.00	0.00	-	0.00
2.1 Quality:Isolating	0.00	0.00	0.00	-	0.00
2.2 Quality:Infusing	0.00	0.00	0.00	-	0.00
2.3 Process:Isolating	0.00	0.00	0.00	-	0.00
2.4 Process:Infusing	0.00	0.00	0.00	-	0.00
Focus	0.58	0.00		+	1.49
Upscaling	9.27	18.85	2.03	-	6.01
Downscaling	26.06	2.09	12.45	+	44.49

Table 4.17 Distribution of Graduation Resources in V:M

Table 4.17 shows that to realise Graduation, the English corpus employs 12.45 times more distance:time and also 12.45 times more downscaling than the Chinese corpus. On the other hand, the Chinese corpus employs 2.17 times more scope:time and 2.03 times more upscaling than the English corpus. When lexical items categorised with the above criteria in the invoked V:M instances are examined, some interesting findings emerge. In the English corpus, all the 26.06 instances of distance:time are downscaled, the lexical realisations of this distance:time+downscaled combinations are *latest* (25.48) and *upcoming* (0.58). Likewise, in the Chinese corpus, all the 18.85 instances of scope:time are upscaled. The lexical realisations of this scope:time+upscaled combination are *forever* (5.76), 恒久 (forever) (1.05) and 永恒 (eternal) (12.04). These findings are interesting because it seems that in the indirect evaluation of V:M, despite temporal references being to indicate the modernity of an entity in both corpora, the English corpus tends to focus more on something being the newest in time, while the Chinese corpus appears to emphasise something that is being modern infinitely.

4.2.13 Valuation:Preciousness (V:P)

The inscribed V:P instances in the Chinese corpus appears 1.81 times more than the English corpus (see row no. 13 in Table 4.2). This is mainly due to the use of the lexical item 高级 (high class/premium) in the Chinese corpus which is shown in Table 4.18 below:

	English		Chinese
Total no. of inscribed V:P instances	9.84		17.80
1. abundance	0.58	1. 高级 (high class/premium)	9.42
2. extravagance	1.16	2. 高档 (upmarket)	1.05
3. finery	0.58	3. 珍贵 (precious/valuable)	4.19

4. luxuriously	0.58	4. 华贵 (luxurious/sumptuous)	0.52
5. opulent	0.58	5. 奢华 (luxury/extravagant)	1.57
6. precious	4.05	6. 丰美 (abundance and beautiful)	0.52
7. prized	1.16	7. 瑰宝 (treasure/expensive and rare jewellery)	0.52
8. sumptuous	0.58		
9. valuable	0.58		

Table 4.18 Distribution of Inscribed V:P Instances

From the above table, it can be said that the higher frequency in the Chinese corpus is largely due to the use of 高级 (high class/premium) (9.42 out of 17.80). Without the occurrence of 高级, the frequency of inscribed V:P instances between the two corpora will be minimal (9.84 in the English corpus versus $17.80 - 9.42 = 8.38$ in the Chinese corpus). All the instances of 高级 are found in the Chinese corpus, and they all refer to ready-to-wear collection fashion collections in particular seasons. For example, 秋冬 高级 成衣 系列 (Fall-Winter High-Class/Premium Ready-to-Wear collection). However, the same collection is referred to as *Fall-Winter 2017/18 Ready-to-Wear collection* in the English corpus, with no mentioning of being high-class or premium. One explanation for this is that the brands being examined in this study are well-known luxury brands in English-speaking countries, while it may not be as well-established in China. The Chinese writer may want to highlight the luxuriousness of the products by putting 高级 (high class/premium) in the name of the collection. Another point to note is that 高级 (high class/premium) (and also 高档 (upmarket)) is actually double-coded with V:PQ as well. This also contributes to a higher level of frequency in V:PQ instances in the Chinese corpus and will be addressed in 4.2.14.

In Table 4.18, another double-coding instance – 丰美 (abundance and beautiful) – warrants a discussion. In Chinese, 丰美 possesses more than one meaning. As one can see from the English gloss next to it (see Table 4.18 row no. 6), 丰美 has connotations of abundance and also beautiful. The quality of beautiful overlaps with the subtype of R:Q and will be discussed in more detail in 4.4. In comparison, the English vocabulary in Table 4.18 only belongs to the subtype of V:P but does not overlap with any other subtype. This highlights how meaning can be construed differently in two languages even if the lexical items are in the same subtype.

In 3.2.1.13, it is set out that any references to materials that are widely perceived as expensive, for example, diamond on a necklace, or the velvet material on a dress would be categorised as markers of invoked V:P instances. But because a gemstone on a piece of jewellery is factual information, it is assumed that factual information tends less likely to be altered in product descriptions. This may explain why the frequency difference in invoked V:P instances between the two corpora is not meaningful (see Table 4.2 row no. 13). There is also no meaningful frequency difference between the two corpora in either the ways V:P instances are invoked or graduated.

However, it seems that both corpora share a particular way in invoking the value of preciousness. On some occasions in the text data, a long list of gemstones or expensive fabrics not only construes but also intensifies the meaning of preciousness. The intensification effect in attitude via listing is also discussed in 3.2.1.5 and 4.2.5 under the Appreciation subtype C:D. In fact, the difference of this subtype between the two corpora is more pronounced in Table 4.1 (row no. 13). It seems that V:P is inclined to be expressed in inscribed attitude in the Chinese corpus (2.62 times more inscribed instances than invoked in the Chinese corpus) but the distribution between inscribed and invoked instances is rather even in the English corpus.

4.2.14 Valuation:Product Quality (V:PQ)

Compared to the English corpus, the Chinese corpus shows a higher frequency in inscribed V:PQ instances (see Table 4.2). As discussed in 4.2.13, this is largely due to the double-coded lexical item 高级 (high class/premium) which occurs 9.42 times in the Chinese corpus. The pattern of these 高级 (high class/premium) appearances in the Chinese corpus has been discussed in 4.2.13 and will not be repeated here. If these occurrences of 高级 (high class/premium) are taken out from the total number of inscribed V:PQ instances, the difference in frequency between the English and the Chinese corpus is not meaningful (Table 4.2 shows 19.37 inscribed V:PQ instances in Chinese corpus, $19.37 - 9.42 = 9.95$, compared to 8.11 in the English corpus, the LL value is 0.34). This means that apart from the occurrences of 高级 (high class/premium), the frequency for the rest of the inscribed V:PQ instances between both corpora is similar.

The frequency of invoked instances is also similar when comparing the two corpora (only 1.06 times more than in the English corpus). However, the frequency difference between the two corpora in using counter-expectancy is meaningful, the English corpus has 1.74 instances more while the Chinese corpus has none (see Table 4.19 below).

	NF			+/-	LL value
	English	Chinese	>/<		
Total no. of invoked V:PQ instances	12.16	11.52	1.06	+	0.03
Provoke	0.00	0.00	0.00	-	0.00
1. Lexical metaphors	0.00	0.00	0.00	-	0.00
2. Attitudinal tokens	0.00	0.00	0.00	-	0.00
Flag	9.27	9.42	1.02	-	0.00
3. Graduation	6.95	6.28	1.11	+	0.06
4. Denial	0.00	0.00	0.00	-	0.00
5. Counter-expectancy	1.74	0.00		+	4.47
6. Logico-semantic relations	0.58	2.62	4.52	-	2.52
7. Intra-textual references	0.00	0.52		-	1.29

Afford	2.90	2.09	1.38	+	0.24
8. In-group allusions					

Table 4.19 Distribution of Invoked V:PQ Instances

In addition, Table 4.19 shows that most of the invoked V:PQ instances in both corpora are invoked by Graduation. All the instances invoked by Graduation in both corpora are actually realised through Force:Quantification and are temporal-related (scope:time) (see 2.5.4.1 for the concept of Force:Quantification) such as *long-lasting*, *over sixteen hours* or 持久 (lasting/durable), 从早到晚 (from morning to night). To continue the discussion on lexical realisation, both inscribed and invoked instances of V:PQ share a distinctive characteristic: Unlike instances in other Appreciation subtypes in which there is more than one occurrence of the same lexical items, instances in V:PQ hardly have any recurrences of the same lexical items. For example, in the 14 (NF: 8.11) English inscribed instances, other than *customized* and *easy-to-carry/wear* which occur two (NF: 1.16) and four (NF: 2.32) times respectively, the lexical items in the other eight (NF: 4.63) instances are all different.

In the 37 (NF: 19.37) Chinese inscribed instances, apart from the 18 (NF: 9.42) occurrences of 高级 (high class/premium), none of the other 17 (NF: 8.90) occurrences is the same. This also applies to the English and Chinese invoked V:PQ instances in which 90% of the instances are not the same. Another interesting insight is that quite a lot of inscribed instances in English and Chinese are realised by a combination of an explicitly attitudinal lexical item and another lexical item that is neutral but related to a product. This finding is similar to the finding of C:B in 4.2.3.1. For example, *gently exfoliate* or *perfectly readying them (lips) to take a dose of colour* when describing a lip balm; or in Chinese a makeup foundation is 完美 适应 所有 场合 (*perfectly* suitable for all occasions).

No meaningful difference is located in the ways invoked V:PQ instances are graduated between the two corpora (see Table A4.14 in Appendix 4).

4.2.15 Valuation:Skilfulness (V:Sk)

In Table 4.1 row no. 15, the difference between inscribed and invoked instances in the English corpus is phenomenal (invoked instances occur 10.00 times more often than inscribed instances) but the same difference is relatively much smaller in the Chinese corpus (1.50 times). It can be gathered that the use of indirect or implicit expressions in V:Sk instances in the English corpus is more common than in the Chinese corpus. In regard to the frequency difference across the two corpora, the Chinese corpus has a significantly higher frequency in inscribed instances as compared to the English corpus (see row no. 15 in Table 4.2, 6.15 times more) while the English corpus has a very slightly higher frequency in invoked instances, only 1.08 times more than the Chinese corpus. This pattern suggests in the evaluation regarding skilfulness, the Chinese corpus is much more explicit while the English corpus is slightly more implicit. Table 4.20 below lists the inscribed markers in both corpora with a view to understanding better why the Chinese corpus has a significantly higher frequency in V:Sk:

	English		Chinese
Total no. of inscribed V:Sk instances	2.90		17.80
1. artisanal	0.58	1. 巧妙 (ingenious/clever)	2.62
2. creative	0.58	2. 创意 (creative)	2.09
3. expertise	0.58	3. 精巧 (exquisite/ingenious)	0.52
4. handled and worked with delicacy	0.58	4. 精心 (elaborate/meticulous)	0.52
5. a skilful interplay of layers	0.58	5. 精湛 (skilled)	9.95
		6. 精炼 (carefully refined)	0.52
		7. 精细 (fine/delicate)	0.52
		8. 纯手工 (pure handwork)	0.52

		9. 巧夺天工 (so wonderfully made that excels the nature's work)	0.52
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Table 4.20 Distribution of Inscribed V:Sk Instances

The markers of inscribed V:Sk instances in the English corpus are sparsely spread in the text and do not have any recurrence of the same kind. In comparison, a few of the Chinese markers recur with the most remarkable one 精湛 (skilled) which recurs 9.95 times. A similar pattern is found in invoked instances: in English, except for *hand-painted/sewn/crafted*²⁶ that appear 2.90 times, all the rest of the 11.00 instances differ individually. But in Chinese, six markers recur more than once and amounts to a total of 13.09 instances, which is almost half of the total number (26.70) of the invoked V:Sk instances in the Chinese corpus. Due to the comparatively longer length in the text data of the invoked markers and the diversity of these invoked instances, a table of distribution like Table 4.20 above will not be shown here. Although the frequency difference in invoked instances between the two corpora is minimal (1.08 times more in the English corpus as mentioned at the earlier in this section), there are quite a few meaningful differences in the ways V:Sk instances are invoked between the two corpora. These differences can be seen in Table 4.21 below:

	NF			+/-	LL value
	English	Chinese	>/<		
Total no. of invoked V:Sk instances	28.96	26.70	1.08	+	0.17
Provoke	6.37	15.70	2.47	-	7.34
1. Lexical metaphors	0.00	2.09		-	5.15
2. Attitudinal tokens	6.37	13.61	2.14	-	4.84

²⁶ *hand-painted/sewn/crafted* is categorised as markers of invoked attitude because products that are hand-made are argued to be perceived positively by in-group (in this study, luxury fashion) readers.

Flag	2.90	1.57	1.84	+	0.73
3. Graduation	1.16	1.05	1.11	+	0.01
4. Denial	0.00	0.00	0.00	-	0.00
5. Counter-expectancy	0.00	0.00	0.00	-	0.00
6. Logico-semantic relations	1.74	0.52	3.32	+	1.26
7. Intra-textual references	0.00	0.00	0.00	-	0.00
Afford	19.69	9.42	2.09	+	6.75
8. In-group allusions					

Table 4.21 Distribution of Invoked V:Sk Instances

It can be observed in Table 4.21 that there are three marked differences in terms of how V:Sk instances are invoked: the Chinese corpus has higher frequencies in employing lexical metaphors (2.09 instances more) and attitudinal tokens (2.14 times more), while a higher frequency in the English corpus by in-group allusions (2.09 times more). It can be said that the distribution of invocations in V:Sk instances here is a typical example showing that the evaluation in the Chinese corpus is in general more explicit than in the English corpus. This is because even though all instances are invoked, the ways of invocation in the Chinese corpus are more explicit than in the English corpus (see Figure 2.5). In terms of Graduation, there is no meaningful difference between the two corpora.

4.2.16 Valuation:Surreal (V:Su)

The evaluation regarding something that is out of the reality is mostly expressed indirectly in the data regardless in English or Chinese: invoked V:Su instances are 2.75 and 2.27 times more than inscribed V:Su instances in the English and the Chinese corpus respectively (see Table 4.1 row no. 16). In terms of comparison across the two corpora, the occurrence frequencies in inscribed and invoked instances across the two corpora are not substantial: inscribed V:Su instances occur 1.24 times and invoked instances 1.03 times more often in the Chinese corpus. This is the only subtype where the Chinese corpus has more invoked instances than the English corpus. No discernible pattern in the inscribed markers in the two corpora is found, there is also no significance in the ways

instances are invoked and graduated (see Table A3.16 in Appendix 3 and Table A4.16 in Appendix 4). However, it may be worth pointing out that the invoked V:Su instances are predominantly invoked by lexical metaphors (see Table A3.16 in Appendix 3), such as *It's a journey through the sky...* when the target of evaluation is a fashion show, or 犹如深邃夜空中的点点繁星 (just as in a dark night the many dotting stars) when the target of evaluation is a fashion collection.

4.2.17 Valuation:Unspecified (V:U)

Some instances of evaluation in this study, whether clearly attitudinal (inscribed) or not (invoked), do not belong to any of the subtypes discussed previously. These instances are categorised as V:U. V:U shares two similarities with V:Su. Firstly, the expression in the evaluation of V:U is mostly indirect. Invoked V:U instances occur 9.75 times and 4.93 times more often than inscribed V:U instances in the English and the Chinese corpus respectively (see row no. 17 in Table 4.1). Secondly, the frequency differences of invoked and inscribed instances across the two corpora are similar and not meaningful (see Table 4.2 row no. 17).

Both inscribed and invoked markers of V:U suggest some interesting insights in understanding the evaluation of the particular genre of luxury fashion promotional texts. In inscribed V:U instances, the collocation between the explicit lexical markers and the target of evaluation can be considered unusual. Almost all the explicit markers in V:U belong to Judgement, but they are used to evaluate an entity: *casualness*, *sophistication*, *tenacious* for a men's fragrance, 性感之姿 (sexy appearance) for a women's perfume, or 强劲力量 (strong power) for a leopard pattern on garments. These cases of evaluation through object-personification challenge the boundary between Judgement and Appreciation and this phenomenon is what Thompson (2014) termed target-value mismatches. Studies on this phenomenon are currently limited.

Interesting patterns are also found in invoked instances of V:U. It appears that the divide between inscribed and invoked is not always clear-cut. In some instances, a lexical item

clearly possesses a negative denotation and should be labelled as an inscribed instance (See 2.5.2.1 for the definition of inscribed attitude). However, in the specific context that this lexical item is situated in the text data, a positive connotation is invoked. This concept is illustrated in Table 4.22 below:

Lexical Item	+/- in a General Context	Text Span in the Corpora	Target of Evaluation in the Text	+/- in the Text
rebellion	-	the Spring-Summer 2017 collections have been inspired by Africa combined with the rebellion of London Punk and the emblematic savoir-faire of Louis Vuitton.	a fashion collection	+
subversive	-	Emblematic figures from the worlds of music, cinema and fashion, the four personalities featured in this campaign each incarnate a form of subversive creativity.	celebrities in the worlds of music, cinema and fashion	+
subverts	-	Their ages and disciplines represent a duality of youth and experience, plotting an evolution of style that subverts the classicism of Dior Homme today.	celebrities in the worlds of music, cinema and fashion	+
transgressive	-	the transgressive use of materials: taffeta, velvet, herringbone motifs, knit.	a fashion collection	+
乖张 (eccentric and unreasonable)	-	多种材质巧妙组合, 以更具现代气息的美学风格重现了原版风帽的乖张	a fashion collection	+

		气质。(many materials ingeniously assemble, using a more modern aura's aesthetical style reappeared the original hood's eccentric and unreasonable vibe)		
桀骜 (disobedient/stubborn)	-	Dior 迪奥 桀骜 男士运动淡香氛今日再焕新颜 (Dior disobedient/stubborn men's sports light fragrance today again glows new face)	a men's fragrance	+
侵略性 (aggressive/invasive)	-	我用极具 侵略性 的果香来为 Dior 迪奥 桀骜 男士运动淡香氛注入全新风格。(I use very aggressive/invasive's fruit fragrance for Dior disobedient/stubborn men's sports light fragrance [to] inject brand new style)	a men's fragrance	+
凛冽 (extremely cold)	- or neutral	清爽的果香与热烈的花香合二为一，酝酿出性感而 凛冽 的诱人组合。 (refreshing's fruit fragrance and hot flower fragrance combine two into one, brewed sexy and extremely cold's alluring combination)	a women's perfume	+
躁动 (agitation/move restlessly)	- or neutral	霓虹色系充满跳跃的波普风格，完美再现了洛杉矶 躁动 的城市风格。(Neon colour collection fills	lipsticks	+

		with jumpy pop style, perfectly reappeared Los Angeles's moving restlessly 's city style)		
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Table 4.22 Explicit Negative Lexical Markers

From the above table, it can be seen that explicit negative lexical markers in a general context can be used to invoke positive attitude in a specific context. Most of these positive invocations depend on the other more explicit positive markers co-existing in the same text (i.e. intra-textual references, see 2.5.2.1.2). For example, 躁动 (moving restlessly) is often perceived negatively in Chinese and does not possess a clear positive connotation, but the anaphorical 完美 再现了 (perfectly reappeared) in the same text span encourages the readers to interpret 躁动 (moving restlessly) positively.

Without the support of intra-textual references, other invocations in Table 4.22 may rely on the distinct interpretation that is unique to the members (the writers and the readers) of the luxury fashion discourse community, i.e. invocations by in-group allusions. *rebellion*, *subversive*, *transgressive*, 乖张 (eccentric and unreasonable) or 桀骜 (disobedient/stubborn) are perceived positively in the luxury fashion discourse community because they represent something that is unconventional, unusual, daring and/or innovative. These qualities project distinctiveness, which can bring forth the same persuasive effect as markers in V:D (e.g. unique, special). On this account, *rebellion*, *subversive*, *transgressive*, 乖张 (eccentric and unreasonable), 桀骜 (disobedient/stubborn) or other lexical items that may suggest the qualities of unconventional, unusual, daring and innovative in the luxury fashion discourse community should be counted as valid markers of evaluation.

The discussion between 4.2.1 and 4.2.17 can be summarised in Table 4.23 in the next few pages:

	1	2	3	4	5	6
	inscribed instances (which corpus has a higher frequency? Significant ones, i.e. LL value over 3.84 is emboldened)	invoked instances (which corpus has a higher frequency? Significant ones, i.e. LL value over 3.84 is emboldened)	Any meaningful difference in ways of invocation? If yes, which corpus has a higher frequency?	Any meaningful difference in ways of Graduation? If yes, which corpus has a higher frequency?	Any patterns in the use of inscribed markers?	Any patterns in the use of invoked markers?
Reaction						
Impact (R:I)	ZH	EN	Logico-semantic relations, ZH	No	Use of phrases related to physical senses in ZH Use of phrases starting with 令人..... (to make one...) in ZH	See column no. 3

Quality (R:Q)	ZH	EN	No	No	<p>More similar lexical items in ZH</p> <p>More diverse vocabulary about beauty in ZH</p> <p>More lexical items about decoration in Chinese</p>	No
Composition						
Balance (C:B)	ZH	EN	<p>Lexical metaphors, EN</p> <p>In-group allusions, EN</p>	No	<p>Collocations of inscribed and balance-related but neutral lexical items in ZH</p> <p>Idioms in ZH, but none in EN</p>	No

Complexity (C:C)	ZH	EN	In-group allusions, EN	No	More instances on the complexity of colour and light in ZH	Invoked C:C instances are mostly realised by in-group allusions in both corpora
Diversity (C:D)	ZH	EN	No	Scope, EN	More diverse vocabulary in ZH	More nominal quantifiers in EN
Texture (C:T)	ZH	EN	Lexical metaphors, ZH	No	No	See column no. 3
Valuation						
Credibility (V:C)	ZH	EN	In-group allusions, EN	Number, EN	No	See column no. 3 Invoked V:C instances are mostly realised by in-group allusions in both corpora
Distinctiveness (V:D)	ZH	EN	Lexical metaphors, EN	No	More diverse vocabulary in ZH	See column no. 3

			Intra-textual references, EN			
Exclusivity (V:E)	ZH	EN	No	No	No	No
Heritage/Tradition (V:HT)	ZH	EN	In-group allusions, EN	Scope:time, ZH	Many of the phrase 历史 财富 (history wealth) in ZH, but <i>Heritage</i> in EN	See column no. 3
Importance (V:I)	EN	EN	Graduation, EN	Number, EN Downscaling, EN	No	See column no. 3
Modernity (V:M)	ZH	EN	Graduation, EN	Distance:time, EN Downscaling, EN Scope:time, ZH Upscaling, ZH	More <i>new</i> and <i>classic</i> in ZH	See column no. 3 More <i>latest</i> and <i>upcoming</i> in EN More <i>forever</i> and <i>eternal</i> in ZH

Preciousness (V:P)	ZH	EN	No	No	Many 高级 (high class/premium) in ZH but none in EN	Long lists of expensive materials in both corpora
Product Quality (V:PQ)	ZH	EN	Counter-expectancy, EN	No	Collocations of inscribed and quality-related but neutral lexical items in both corpora Markers barely recur	See column no. 3 Many on upscaled scope:time in both corpora Markers barely recur
Skilfulness (V:Sk)	ZH	EN	Lexical metaphors and attitudinal tokens, ZH In-group allusions, EN	No	More 精湛 (skilled) in ZH	See column no. 3

Surreal (V:Su)	ZH	ZH	No	No	No	Invoked C:C instances are mostly realised by lexical metaphors in both corpora
Unspecified (V:U)	ZH	EN	No	No	Target-value mismatches	positive attitudes invoked by negative lexical items

Table 4.23 Summary of Discussion between 4.2.1 and 4.2.17

From the above table, it can be concluded that firstly, the evaluation in the Chinese corpus is comparatively direct (see column no. 1) and the evaluation in the English corpus is comparatively indirect (see column no. 2). This means that the Chinese corpus has a higher level of evaluation explicitness as compared to the English corpus. Secondly, the Chinese corpus adopts a more emotive approach than the English corpus because the Chinese corpus has a higher frequency of R:Q (see row R:Q under column no. 1).

Regarding the distribution of invocation, on the one hand, the general patterns presented in Table 4.3, where the English corpus has higher frequencies in the use of Graduation and in-group allusions and the Chinese corpus has a higher frequency in attitudinal tokens, are supported by specific patterns found between 4.2.1 and 4.2.17. In the English corpus, higher frequencies of Graduation are found specifically in the categories of V:I and V:M, and higher frequencies of in-group allusions occur in several subtypes in the English corpus: C:B, C:C V:C, V:HT and V:Sk. This highlights the preference of using in-group allusions to invoked evaluation in the English corpus, which is comparatively more implicit than the ways of invocation in the Chinese corpus in general. The higher frequency of attitudinal tokens in the Chinese corpus is contributed by the category of V:Sk. All these meaningful frequency differences found in individual subtypes accord with the general patterns revealed in Table 4.3.

However, on the other hand, there are some specific patterns that are not revealed in Table 4.3. For example, each corpus has two subtypes that have a higher frequency of lexical metaphors than the other corpus: the categories of C:B and V:D in the English corpus, and the categories of C:T and V:Sk in the Chinese corpus. The frequency differences between these are similar (see the statistics of C:B, V:D, C:T and V:Sk in Appendix 3), so their influence on the level of evaluation explicitness between the two corpora would be minimal. However, there are other three meaningful frequency differences where attention should be paid. The English corpus also has higher frequencies of counter-expectancy in V:PQ and intra-textual references in V:D, while the Chinese corpus has a higher frequency of logico-semantic relations in R:I.

It is already established earlier from Table 4.3 that the Chinese corpus seems to have a higher level of evaluation explicitness than the English corpus because of the more explicit way of invocation (more attitudinal tokens). But with the revelation of the above

three specific meaningful frequency differences, the conclusion from the general patterns can be challenged. In order to know whether the Chinese corpus really has an overall higher level of evaluation explicitness in invoked instances, or this level is actually not as high, all the actual instances invoked by counter-expectancy in the English corpus and the corresponding Chinese text spans, and those invoked by logico-semantic relations in the Chinese corpus and the corresponding English text spans will be examined in the next chapter. The instances invoked by intra-textual references in the English will not be examined because the explicitness of intra-textual references is lower than counter-expectancy and logico-semantic relations and comparing only the latter two will be sufficient to determine whether the Chinese corpus has a generally higher evaluation explicitness or not.

Identification on the distinctive patterns of inscribed and invoked markers under column no. 5 and 6 respectively provide extra insights into the evaluation strategies in the two corpora and will act as references when relevant inscribed and invoked instances in a certain Appreciation subtype are examined in the next chapter. In this way, readers of this thesis will already be familiar with the patterns of a certain Appreciation subtype when an example is discussed.

4.2.1 to 4.2.17 dissect how the general patterns revealed mainly by statistics in 4.1.1 are formed and in turn, offer more specific patterns that will guide the descriptive analysis in the next chapter. However, some specific patterns cannot be revealed by just looking into individual Appreciation subtypes because these specific patterns spread across more than one Appreciation subtype. In the earlier parts of this study, maximisation in Force: Intensification (see 2.5.4.2) and double-coding (see 3.2.2) are identified as indicators under the Appraisal framework that can reveal specific patterns. But because lexical markers of maximisation in Force: Intensification can appear in all subtypes of Appreciation and double-coding involves more than one Appreciation subtype (see 3.2.2), it seems appropriate to examine patterns in each Appreciation subtype before possible patterns highlighted by these two indicators are discussed. 4.3 and 4.4 will examine any

possible specific patterns in instances of maximisation in Force: Intensification and double-coding respectively.

4.3 Maximisation in Force

While it may seem impossible to compare the level of Force: intensification under Graduation in two languages, in 2.5.4.2, it is discussed that it is not impossible to compare the frequency of the highest level of Force in two languages. The instances of maximisation found in this study are not limited to Force: Intensification on quality, e.g. *the most...*, *-est*, *perfect*, 最 (the most...), but also in Force: Quantification on scope, e.g. *all*, *every*, *always*, *endless*, *infinite*, *forever*. Table 4.24 below lists these instances of maximisation in the two corpora with their frequency difference and significance. Unlike the tables that have been presented so far, where the words in the same row presented in English and Chinese do not correspond to each other in terms of meaning, the English and Chinese words in the same row in Table 4.24 share similar meaning. This is because words with similar meaning in English and Chinese need to be placed side-by-side in order to enable comparisons of frequency differences.

	English		Chinese	>/<	+/-	LL value
Total no. of maximisation in Force: Intensification	103.66		201.54	1.94	-	57.64
Related to quality						
1. absolute	0.58	1. 绝 (absolute)	3.14	5.42	-	3.48
2. brand (in brand new)	0.58	2. 完全/全/崭 (completely)	58.63	101.24	-	134.28
3. epitomise	0.58	3. n/a	0.00		+	1.49
4. excellence	1.74	4. 卓绝 (outstanding that is	0.52	3.32	+	1.26

		beyond compare)				
5. exquisiteness	0.58	5. n/a	0.00		+	1.49
6. n/a	0.00	6. 无比 (beyond compare)	0.52		-	1.29
7. extreme	0.58	7. 极致 (extreme/ extremely)	1.57	2.71	-	0.85
8. favourite	0.58	8. n/a	0.00		+	1.49
9. ideal	0.58	9. 理想 (ideal)	0.52	1.11	+	0.01
10. perfect/perfectly/ perfection/ impeccable/ impeccably/ flawless	13.32	10. perfect/完美 (perfect)/无 暇 (flawless)	27.74	2.08	-	9.33
11. showcase	1.16	11. n/a	0.00		+	2.98
12. the most/-est	35.33	12. 最/最为(the most, -est)	10.99	3.21	+	24.62
Related to scope (time or space)						
13. a beginning without an end/endless/ indefinite/infinite /infinity/infini/ perpetual (also related to scope)	6.37	13. 无尽/无垠/ 无数/无穷/ 无穷尽/无穷 无尽/永无休 止/源源不绝 /苍茫/一览 无遗 (boundless/c	13.61	2.14	-	4.84

		ountless/endless)				
14. all/entirely	11.00	14. 一切/所有/ 整个通体// 均/皆/尽/悉 数/无不/包 罗万象 (all/everything)	18.85	1.71	-	3.76
15. always	1.74	15. 始终 (always/all the time)	1.57	1.11	+	0.02
16. classic/classicism/ forever/eternal/ timeless	13.32	16. 经典 /forever/永 恒 (forever)/ 恒久 (eternal)	29.31	2.20	-	11.09
17. constant/ constantly	1.74	17. 不已/不断/ 连绵不断/片 刻 不 离 (constant)	3.14	1.81	-	0.74
18. ever	1.16	18. ever	0.52	2.21	+	0.45
19. every/each	8.69	19. 每 (every/each)	4.71	1.84	+	2.18
20. full of	0.58	20. 充分/充溢/ 充满/洋溢/ 淋漓/盎然 (full of)	18.32	31.64	-	37.43

21. globally/ around the world/worldwide	2.32	21. 全球 (all over the world)	3.14	1.36	-	0.23
22. instant	0.58	22. 即刻/顿 (immediate/ instant)	1.05	1.81	-	0.25
23. never	0.58	23. 永不 (never)/毫无 (none)/无疑/ 毋庸置疑 (no doubt)	3.14	5.42	-	3.48
24. n/a	0	24. 顶尖 (the top of)	0.52		-	1.29

Table 4.24 Instances of Maximisation in Force

Table 4.24 gives an indication of frequency differences between lexical items that have similar denotation in English and Chinese. It shows that instances of maximisation in Force occur 1.94 times more in the Chinese corpus. When comparing the set of words in the same row in English and Chinese, some of them only exist in one corpus but not the other (e.g. row no. 3), in this case, zero is given to the corpus that has no occurrence in order to calculate the significance, i.e. the LL values. From this table, it can be observed that six groups of vocabulary are meaningful (LL values over 3.84). They are listed below in the order of the degree in frequency difference, from the highest to the lowest:

- brand in brand-new (101.24)
- full of (31.64)
- the most/-est (3.21)

- classic/forever/eternal (2.20)
- perfect/perfectly/perfection/impeccable/impeccably (2.08)
- a beginning without an end/endless/indefinite/infinite/infinity/infini/perpetual (2.14)

In the above list, *the most/-est* is the only group of words of which the English corpus has a higher frequency. The Chinese corpus has higher occurrence frequencies in all the rest of the above groups of words. It is argued that instances of maximisation like those presented in Table 4.24 can invoke positive attitudinal meaning, because maximisation means the highest degree of something and the targets of evaluation are portrayed as the best or maximum quality of the same kind. This can in a certain degree convey the value of distinctiveness, which is deemed a salient quality of being luxury (see 2.2.2 and subsection 3.2.1.8 under 3.2.1). Since instances of maximisation appear far more often in the Chinese corpus, it can be deduced that maximisation is a more common way to highlight distinctiveness in the Chinese corpus than in the English corpus. It is also argued that the evaluation in the Chinese corpus has a higher level of explicitness when there is a higher frequency of instances of maximisation in Force, but more evidence has to be gathered by examining all the above groups of words in the next chapter.

4.4 Double-coding

In 4.2.1, it is briefly remarked that some lexical items can possess both the qualities of Reaction:Impact and Reaction:Quality. In fact, throughout both corpora, many lexical items and phrases straddle two Appreciation subtypes. For example, *alluring*, *captivating*, *magnificent*, *splendid*, *stunning*, 壮丽 (magnificent/grandeur), 魅惑 (temptation by charm/alluring), and 惊艳 (amazingly/strikingly gorgeous) are argued to possess both the qualities of being beautiful (R:Q) and emotive (R:I); while *classic* or 经典 (classic) are categorised under V:M and V:HT because this word not only means a style that never goes out of fashion (V:M) but can also refer to a particular style of a brand that has been

reproduced time and time again and has a long history (V:HT). Table 4.25 below offers an overview of the double-coding combinations in the two corpora:

	Lexical items or phrases	English	Chinese	>/<	+/-	LL value
1. R:I+C:B	精彩 碰撞 (brilliantly/splendidly clash)	0.00	0.52		-	1.29
2. R:I+R:Q	magnificent 惊艳 (amazingly/strikingly gorgeous)	14.48	5.23	2.77	+	8.25
3. R:Q+C:B	柔美 (soft and beautiful)	0.00	1.57		-	3.86
4. R:Q+C:C	流光溢彩 (flowing light and colours)	0.00	2.09		-	5.15
5. R:Q+V:D	卓绝 (outstanding that is beyond compare)	0.00	2.09		-	5.15
6. R:Q+V:P	丰美 (abundance and beautiful)	0.00	0.52		-	1.29
7. C:B+C:T	轻柔 (light and soft)	0.00	2.62		-	6.44
8. C:C+V:Sk	Dyed different shades and tracing out flowers, verdant bushes and streams of water	0.58	0.00		+	1.49
9. C:C+C:D	infusing it with brown, red and pink 裸色与棕色、红色或粉红色合二为一 (Nude and brown, red and pink)	0.58	0.52	1.11	+	0.01

	combine two into one)					
10. C:D+V:PQ	多 效 (multiple functions)	0.00	0.52		-	1.29
11. C:D+VSu	When I look at it, I see the earth from afar, the oceans, the archipelagos, and the reflections of stars on the waves 遥远 的 国度、 汪 洋、 群岛、 以及 群星 反射 在 波浪 上 的 点点 星光 (Far nations, vast oceans, islands, and stars reflect on wave's dots [of] starlight)	0.58	0.52	1.11	+	0.01
12. V:C+V:HT	Christian Dior/ Monsieur Dior Gabrielle Chanel Louis Vuitton 克里斯汀·迪奥 (Christian Dior) 迪奥 先生 (Mr Dior) 嘉柏丽尔·香奈儿 (Gabrielle Chanel) 路易·威登 (Louis Vuitton)	20.85	19.37	1.08	+	0.10
13. V:D+V:HT	affirms itself as the identifier of the Dior allure	0.58	0.00		+	1.49
14. V:D+V:M	novelties	0.58	0.00		+	1.49

15. V:M+V:HT	classic 经典 (classic)	2.32	9.95	4.29	-	9.17
16. V:P+V:PQ	高级 (high-class/premium) 高档 (upmarket)	0.00	10.47		-	25.76

Table 4.25 Distribution of Double-coding Combinations

The 16 different combinations in the above table confirm the erratic nature of evaluation emphasised throughout this study and suggest that when evaluation is examined using the Appraisal framework, double-coding seems necessary in the light of all the possible evaluative scenarios. When Table 4.25 is examined closely, it can be observed that the double-coding combinations that are only found in the Chinese corpus are mostly emotion-related, while in the English only double-coding combinations, none of them are emotion-related. This specific pattern is illustrated in Table 4.26 below:

Only in the Chinese corpus	Only in the English corpus
R:I+C:B R:Q+C:B R:Q+C:C R:Q+V:D R:Q+V:P C:B+C:T C:D+V:PQ V:P+V:PQ	C:C+V:Sk V:D+V:HT V:D+V:M

Table 4.26 Double-coding Combinations

From Table 4.26, it can be clearly seen that five out of the eight Chinese-corpus-only double-coding combinations have either R:I or R:Q, which is under Reaction. As explained in 2.5.2.4, Reaction is the only form of Appreciation that is related to emotion. By contrast, none of the English-corpus-only double-coding combinations has Reaction.

They are all composed of Appreciation subtypes under Composition or Valuation, of which things are evaluated by more rational means: balance and structure in Composition; social worth in Valuation. Therefore, it can be inferred that the evaluation marked by double-coding instances in the Chinese corpus is more emotive than in the English corpus.

Nevertheless, some may remark that among the distribution of the double-coding combinations that exist in both corpora (see Table 4.25), the frequency of the combination R:I+R:Q in the English corpus is higher than the Chinese corpus (2.77 times more). This can question whether the evaluation in the Chinese corpus is generally more emotive in double-coding instances. The higher number of occurrences of R:I+R:Q double-coding instances in the English corpus is due to the higher number of double-coded lexical items like *allure*, *splendour*, *magnificent*, etc. This kind of emotion-related double-coded instances in the English corpus is actually offset by the inscribed R:Q or R:I instances in the Chinese corpus. This can be seen in Table 4.2, under the column of inscribed attitude, the Chinese corpus has more R:I and R:Q instances. In addition, considering that the English corpus has a higher frequency in only one emotion-related double-coding combination while the Chinese corpus has higher frequency in three emotion-related double-coding combinations (RQ+C:B, RQ+C:C and R:Q+V:D), it shows that the evaluation in the Chinese corpus is emotive in a more diverse way.

4.5 Conclusion

This chapter showed some interesting findings that are worth a further investigation in the next chapter. In 4.1, general patterns were revealed in the systems of Appreciation, invocation and Graduation. These general patterns were then dissected in 4.2 (between 4.2.1 and 4.2.17) in each Appreciation subtype. 4.3 Maximisation in Force and 4.4 Double-coding cover other specific patterns that cannot be revealed by examining each Appreciation subtype in 4.2. From all these sections, it can be concluded that there are four main specific patterns that need to be investigated further in the next chapter:

Inscribed attitude

The Chinese corpus has a much higher frequency in instances of inscribed attitude, especially in R:Q (see Table 4.2). This means that the evaluation in the Chinese corpus is more explicit and emotive than in the English corpus. In the next chapter, why and how the evaluation in the Chinese corpus is more explicit and emotive in instances of inscribed attitude will be examined.

Invoked attitude

The Chinese corpus has a higher frequency in attitudinal tokens (the second most explicit ways to invoke attitude) while the English corpus has higher frequencies in Graduation and in-group allusions (relatively implicit ways to invoke attitude) (see 4.1.2). Based on these findings, it seems that the Chinese corpus has a higher level of evaluation explicitness, but the English corpus also has a higher frequency in counter-expectancy and the Chinese corpus has a higher frequency in logico-semantic relations (counter-expectancy is more explicit than logico-semantic relations). Because of this, all the actual instances invoked by counter-expectancy in the English corpus and the corresponding Chinese text spans, and those invoked by logico-semantic relations in the Chinese corpus and the corresponding English text spans will be examined in the next chapter.

Maximisation in Force

The Chinese corpus has a much higher frequency in instances that are maximally upscaled in Force under Graduation (see 4.3). This may suggest that the evaluation in the Chinese corpus has a higher level of explicitness, but more evidence is needed so instances of maximisation will be examined.

Double-coding

The Chinese corpus has a higher frequency in instances of double-coding, and the combinations in the Chinese corpus are mostly emotion-related (with Reaction) while in the English corpus, they are mostly non-emotion-related (with Composition or Valuation)

(see 4.4). This means that the evaluation in the Chinese corpus is more explicit and emotive than in the English corpus. In the next chapter, why and how the evaluation in the Chinese corpus is more explicit and emotive in double-coding instances will be examined.

To sum up, it appears that the above four specific patterns support or may support two main findings: 1) The evaluation in the Chinese corpus is more explicit than in the English corpus, and 2) The evaluation in the Chinese corpus is more emotive than in the English corpus. With the above four specific patterns and the necessary examinations in each of them identified, this study will now proceed to Chapter 5 Descriptive Analysis to undertake these examinations.

CHAPTER 5 DESCRIPTIVE ANALYSIS

This chapter presents a detailed descriptive analysis by examining why and how the four specific patterns identified in the conclusion of Chapter 4 contribute to or may contribute to the two main findings, which are also identified at the end of Chapter 4. These two main findings are reiterated below:

1. The evaluation in the Chinese corpus is more explicit than in the English corpus.
2. The evaluation in the Chinese corpus is more emotive than in the English corpus.

Four specific patterns that contribute to or may contribute to the above two main findings are:

1. The Chinese corpus has a much higher frequency in instances of inscribed attitude than the English corpus, especially in R:Q (see Table 4.2). This contributes to findings 1) and 2).
2. The Chinese corpus has a higher frequency in a more explicit way of invocation overall, but it also has a higher frequency in a relatively implicit way of invocation – logico-semantic relations in R:I which is not shown in the general patterns (see Table 4.3). On the other hand, the English corpus has a higher frequency in counter-expectancy in V:PQ, and counter-expectancy is a more explicit way of invocation than logico-semantic relations. This may affect the overall evaluation explicitness of the Chinese corpus and can contribute to finding 1.
3. The Chinese corpus has a much higher frequency in instances that are maximally upscaled in Force under Graduation (see 4.3). This may contribute to finding 1.
4. The Chinese corpus has a higher frequency in instances of double-coding, and the combinations in the Chinese corpus are mostly emotion-related (with Reaction)

while in the English corpus, they are mostly non-emotion-related (with Composition or Valuation) (see Table 4.26). This contributes to findings 1) and 2).

Detailed analysis of how these four specific patterns contribute to the two main findings will be presented in the following sections: 5.1, 5.2, 5.3, and 5.4 subsequently. Some of the text spans presented in the examples in this chapter may inevitably contain attitudinal instances of Appreciation subtypes other than those being examined. In this case, for the sake of a clearer illustration, only those that are relevant to the argument being advanced will be included and highlighted in different formatting: **Bold** for inscribed instances, thick underline for invoked instances, single underline for graduated instances and double underline for maximally graduated instances.

5.1 Inscribed Instances

The occurrence of inscribed attitude in the Chinese corpus is 2.04 times more frequent than in the English corpus (see Table 4.2). This significantly higher frequency is distributed across ten of 17 Appreciation subtypes: R:Q, C:B, C:C, C:T, V:D, V:HT, V:M, V:P, V:PQ and V:Sk. When a Chinese text span has one or more instances of inscribed attitude, the evaluation in this text span can be more explicit than the corresponding English text span in the following three possible scenarios:

- a) The English text span has one or more inscribed instances, but fewer than the Chinese text span
- b) The English text span has invoked instance(s) only
- c) The English text span appears to have no evaluation of any kind

Examples of the above ten subtypes which have a significantly higher frequency in the Chinese corpus will be presented across these three scenarios in 5.1.1, 5.1.2 and 5.1.3.

5.1.1 Fewer Inscribed Instances in English when Compared to Chinese

Example [5.1] here showcases a common R:Q pattern found in the Chinese corpus that may explain why the Chinese corpus has 2.27 time more instances of inscribed R:Q when compared to the English corpus and essentially why the evaluation in the Chinese corpus is more emotive.

[5.1]

	Text span	Attitude
EN	...Hollywood stars enthusiastically embraced his vision of elegance .	Inscribed R:Q
ZH众多 好莱坞 明星 也 对 其 作品 的 优雅 风范 倾心 不已。	Inscribed R:Q x2
Translation	...many Hollywood stars fell so much in love with his work's elegant graceful demeanour .	
(ToE: a fashion designer's designs)		

Other than the inscribed instances of R:Q that are emboldened in the English and the Chinese text span, both text spans also contain a possible instance of Appreciation invoked by an inscribed instance of Affect (invoked by attitudinal tokens): *enthusiastically embraced* and 倾心 不已 (fell so much in love with). However, as mentioned earlier, the section of 5.1 focuses on inscribed rather than invoked attitude in the Chinese corpus so these instances of invoked attitude will not be discussed.

In the English text span, there is only one inscribed instance of R:Q – *elegance*, but there are two in the Chinese text span – 优雅 (elegant) and 风范 (graceful demeanour). These one-after-another double occurrences of R:Q inscribed instances in the Chinese corpus are not accidental. It seems that Chinese nouns that have the meaning of demeanour, vibe, or charm such as 风姿 (charm/graceful demeanour), 风情 (charming vibe), 风范 (graceful demeanour), 风采 (elegant demeanour) and 风韵 (charm/graceful demeanour), which are already an inscribed R:Q instance themselves, appear to be always accompanied by another inscribed instance in the form of an adjective in the Chinese corpus. Most of these other inscribed instances are also under R:Q and together they have an adjective+noun structure just as displayed in [5.1]: 优雅 (an adjective) 风范 (a noun).

With two inscribed R:Q instances in the Chinese text span but only one inscribed R:Q instance in the English text span, this example shows a higher level of evaluation explicitness in the Chinese text span. In addition, since R:Q is a subtype related to emotion, more R:Q instances in the Chinese text span here indicate that the evaluation in the Chinese text span is more emotive. This kind of double occurrences of inscribed R:Q instances is rather commonplace in the Chinese corpus, which can be said to contribute to the higher frequency of R:Q and a more emotive approach in the evaluation in the Chinese corpus. This example identifies that double occurrences of inscribed R:Q instances in the Chinese corpus happen mostly in the grammatical structure of adjective+noun when the noun is about demeanour, vibe, or charm. However, the following example [5.2] suggests that double occurrences of inscribed R:Q instances in the Chinese corpus can involve two adjectives.

[5.2]

Text span

Attitude

EN	Removable straps allow them to be carried by hand, over the shoulder, cross-body or on the elbow, for looks that go from casual to formal, but always chic .	Inscribed V:M
ZH	可脱卸包带设计，方便手提、肩背、斜挎或手挎，无论休闲或正装造型，均 亮丽优雅 。	Inscribed R:Q x2
Translation	Removable strap design, easy to carry by hand, shoulder, cross-body or elbow, no matter casual or formal looks, both brightly beautiful [and] elegant .	

(ToE: looks created by carrying a bag)

Unlike in [5.1], in the Chinese text span here, the two inscribed R:Q instances in the one-after-another double occurrences are both adjectives: 亮丽 (brightly beautiful) 优雅 (elegant) and the difference between [5.1] and [5.2] does not cease here. [5.2] contributes more to the higher frequency of inscribed R:Q instances and suggests a more emotive evaluation in the Chinese corpus than [5.1]. This is because the types of inscribed attitude in the English text spans between [5.1] and [5.2] are different. In [5.1], the inscribed attitude in the English text span is under the category of R:Q. Although the evaluation is not as emotive and the level of explicitness is not as high as in the Chinese text span because the Chinese text span has two inscribed R:Q instances, it can still be said that the evaluation in the English text span in [5.1] is emotive.

However, in the English text span in [5.2] here, the marker of the inscribed attitude is *chic* which is under V:M. V:M is not an Appreciation subtype related to emotion, so in

comparison [5.2] shows a larger gap in the level of evaluation emotiveness between the English and the Chinese text spans than [5.1]. [5.2] also illustrates a different way than [5.1] on how and why the Chinese corpus has a higher frequency in R:Q: while V:M or other types of Appreciation is used in an English text span, it is quite often that R:Q is used instead in the corresponding Chinese text span.

Both [5.1] and [5.2] show double occurrences of inscribed R:Q instances in Chinese as a way to make the evaluation in the Chinese corpus become more explicit and emotive. [5.3] demonstrates another way in achieving a more explicit and emotive evaluation in the Chinese corpus – by having more instances of R:Q dispersing across the whole text span.

[5.3]

	Text span	Attitude
EN	All walked down the catwalk in silver leather stilettos or precious embroidered thigh boots.	Inscribed V:P
ZH	每位 模特 都 身着 银色 皮质 高跟鞋 或 饰 以 珍贵 刺绣 的 无尽 美 腿 长靴， 一 袭 袭 优雅 身姿 在 镜 厅 中央 交映 折 射， 流转 无尽 衣香鬓影 。	Inscribed V:P Inscribed R:Q x3
Translation	Every model wore silver leather heels or long boots decorated with precious embroidery showing endlessly beautiful legs, one after another elegant figure cross	

reflecting in the centre of the mirror hall,
revolving endless **resplendent attires**.

(ToE: garments on models in a fashion show)

In this example, both text spans contain instances of inscribed attitude, but the Chinese text span has many more. An instance of inscribed V:P *precious* can be located in both text spans and it is the three inscribed R:Q instances in the Chinese text span that make a difference. A pair of long boots that can show 美腿 (beautiful legs); 优雅身姿 (an elegant figure) and 衣香鬓影 (resplendent attires) of the models wearing the garments: all these lexical items encourage the readers to perceive the boots and garments favourably in terms of appearance. It can be argued that these explicit markers of R:Q are placed here to make the readers think that if they buy these products of resplendent attires, they would have beautiful legs and an elegant figure.

In short, these explicit R:Q markers can elicit a positive emotion (feeling beautiful) from the readers so the evaluation in the Chinese text span is emotive and to a great extent because there are three explicit R:Q markers. In comparison, in the English text span, only the pair of boots is described as *precious*, an inscribed instance of V:P which the Chinese text span also shares, but the effect of wearing these boots is not highlighted in the English text spans like 美腿 (beautiful legs) in the Chinese text span. The English text span also does not have any description (thus any evaluation) on the overall look of the models wearing the garments while in the Chinese text span this is clearly presented, and the level of explicitness and emotiveness are marked by two inscribed R:Q instances 优雅 (elegant) and 衣香鬓影 (resplendent attires).

[5.1] to [5.3] showcase higher levels of explicitness and emotiveness in the evaluation in the Chinese text spans on a cline – from lower to higher. Despite the different ways in which the Chinese text spans achieve these higher levels in these three examples, they all

display higher levels of explicitness and emotiveness in the evaluation in the Chinese text spans which contribute to the two main findings in this study (see the beginning of this chapter). Furthermore, they all exemplify the more diverse vocabulary related to beauty under R:Q in the Chinese corpus as pointed out in 4.2.2.2. Now we are going to look at an example of how other Appreciation subtypes give rise to the higher frequency of inscribed attitude in the Chinese corpus and thus make the evaluation in the Chinese corpus more explicit.

[5.4]

	Text span	Attitude
EN	the history of fashion, the excellency of French Haute Couture, the savoir-faire and creativity	Inscribed R:Q
ZH	法国 的 时尚 历史、 高级 定制 服 的 华美 细节、 精湛 工艺 以及 卓绝 创意	Inscribed R:Q+R:I Inscribed V:Sk Inscribed R:Q+V:D
Translation	French fashion history, Haute Couture's magnificent details, skilled craftsmanship and outstanding beyond compare creativity	
(ToE: a fashion exhibition)		

In the English text span, the only one instance of inscribed attitude is marked by *excellency*, a marker of R:Q. *excellency* here only seems to evaluate *French Haute Couture, the savoir-faire and creativity* is seen as one entity because they share the common article *the*, and no other inscribed maker can be located for this entity. But in the Chinese text span, 工艺 (craftsmanship) and 创意 (creativity) become two separate entities and together with 高级 定制 服 (Haute Couture), there are in total three entities and they are evaluated explicitly by different types of Appreciation.

First of all, Haute Couture has details that are described as 华美 (magnificent), which is an inscribed instance double-coded with R:I and R:Q. Then craftsmanship is described as 精湛 (skilled), an inscribed marker of V:Sk; and creativity is described as 卓绝 (outstanding beyond compare), an inscribed marker charged with both the qualities of R:Q and V:D. Apart from R:I, which has a similar level of frequency in both corpora, R:Q, V:D and V:Sk all belong to ten of the 17 Appreciation subtypes which have a higher frequency in the Chinese corpus. This example shows additions of Appreciation subtypes other than R:Q in the Chinese text span as compared to the English text span. This example also offers a glimpse of a higher level of explicitness in the Chinese text span through the realisation of double-coding. Double-coding will be discussed in more detail in 5.4.

5.1.2 Only Invoked Instances in English when Compared to Chinese

Examples [5.5] to [5.7] illustrate a higher level of explicitness in the Chinese corpus in the circumstances where the Chinese text spans have inscribed instance(s) but there are only invoked instance(s) in the English text spans. [5.5] to [5.7] below exemplify the most common pattern in V:HT, V:M and V:Sk, where the evaluation in the Chinese corpus is comparatively more explicit because there is only invoked attitude in the English text spans.

[5.5]

	Text span	Attitude
EN	<u>HERITAGE</u>	Invoked V:HT (in-group allusions)
ZH	历史 财富	Inscribed V:HT
Translation	history wealth	
	(ToE: the heritage of a brand)	

[5.6]

	Text span	Attitude
EN	<u>LATEST</u> NEWS	Invoked V:M (Graduation in time)
ZH	全新 作品	Inscribed V:M
Translation	brand-new pieces	
	(ToE: a new fashion collection)	

[5.7]

	Text span	Attitude
EN	<u>SAVOIR FAIRE</u>	Invoked V:Sk (in-group allusions)
ZH	精湛 工艺	Inscribed V:Sk
Translation	skilled craftsmanship	
	(ToE: the craftsmanship of a dress)	

In all these three examples, all the text spans have one instance of attitude. All the instances of attitude in the English text spans are invoked but inscribed in the Chinese text spans. In [5.5] and [5.7], the mere appearance of lexical items like *heritage* or *savoir-faire* can be seen as invoked markers by in-group allusions because the mentioning of these terms in the luxury fashion discourse community can make its members, e.g. readers, associate these terms and the values they create (V:HT from *heritage* and V:Sk from *savoir-faire*) with the products mentioned in the text or appeared in images of the same article. In comparison, 财富 (wealth) in 历史 财富 (history wealth) and 精湛 (skilled) in the Chinese text spans in [5.5] and [5.7] respectively are clearly positive.

In [5.6], *latest* in the English text span is an invoked V:M marker because it is not immediately obvious that the word *latest* possesses the meaning of *newness* in the sense of being fashionable (see 3.2.1.12). It can mean the most recent of something, which can be considered neutral in some contexts. For example, in *this is the latest issue of this magazine, the other issues are obsolete*, it makes a statement that one issue is more up-to-date than the others, but the *latest* in this context does not possess the quality of being

fashionable. The *latest* in [5.6] here can be argued to have the sense of *newness* implied in the category of V:M when invoked by Graduation.

As mentioned earlier, *latest* has the meaning of being the most recent, and the nature of being the most recent is an upscaling in the extent of time, i.e. distance:time under Force:Quantification in Graduation (see 2.5.4.1 for the explanation of Force:Quantification). When Force:Quantification is taken into account, the word *latest* can be associated with the sense of *newness* in V:M. In the corresponding Chinese text span, however, 全新 (brand-new) is an explicit marker of V:M as it means something that is completely new.

These three examples share one common trait: they are titles of articles. A considerable number of occurrences like these that are invoked in English but inscribed in Chinese in the categories of V:HT, V:M, and V:Sk are found in titles of articles in the two corpora. This may suggest that regarding titles of articles in the genre of luxury fashion promotional texts, a more explicit evaluation is often preferred in Chinese, especially in titles that are related to heritage, modernity and craftsmanship. The pairs of *heritage* versus 历史 财富 (history wealth) in [5.5] and *savoir-faire* versus 精湛 工艺 (skilled craftsmanship) in [5.7] are actually the most typical occurrences in V:HT and V:Sk in the data, where the attitude is invoked in English but inscribed in Chinese: The occurrences of 历史 财富 (history wealth) occupy 33 out of 45 (NF: 17.27 out of 23.56, 73%) inscribed V:HT instances and the occurrences of 精湛 工艺 (skilled craftsmanship) take up to 19 out of 34 (NF: 9.95 out of 17.80, 56%) inscribed V:Sk instances in the Chinese corpus. In comparison, in the pair of *latest* versus 全新 (brand-new), 全新 (brand-new) only occupies 41 out of 172 (NF: 21.46 out of 90.04, 24%) inscribed V:M instances in the Chinese corpus.

Given that the inscribed V:M marker 全新 (brand-new) is crucial to the contribution of the higher frequency in inscribed V:M instances (see 4.2.12) and thus a higher level of evaluation explicitness in V:M in the Chinese corpus, it seems necessary to investigate further in order to understand what happens in the English text spans when the Chinese

text spans are marked by 全新 (brand-new). [5.8] to [5.10] below show a diversity of invoked lexical markers in the English text spans when the Chinese text spans are all marked by 全新 (brand-new).

[5.8]

	Text span	Attitude
EN	a glimpse of the inspiration for the <u>upcoming</u> men's collection	Invoked V:M (Graduation in time)
ZH	初步领略 全新 的 男士 系列 造型 创意	Inscribed V:M
Translation	Initially have a look at brand-new men's collection styling creativity	
	(ToE: a fashion collection)	

[5.9]

	Text span	Attitude
EN	thanks to a <u>rethinking</u> of the armhole construction	Invoked V:M (lexical metaphor)
ZH	这次则凭借对袖窿的 全新 设计	Inscribed V:M

Translation This time is by the sleeve hole's **brand-new**
design

(ToE: a jacket)

[5.10]

	Text span	Attitude
EN	In her first collection, Maria Grazia Chiuri <u>revisited</u> the House codes and icons	Invoked V:M (lexical metaphors)
ZH	在 Maria Grazia Chiuri 为 Dior 迪奥 设计 的 首 个 系列 中， 女 设计师 对 品牌 的 经典 元素 与 时尚 代码 进行 了 全新 诠释	Inscribed V:M x2
Translation	In Maria Grazia Chiuri's first collection designed for Dior Dior, the female designer gave a brand- new interpretation of the brand's classic elements and fashion codes.	
	(ToE: a fashion collection)	

In [5.8], the invoked marker in the English text span *upcoming* is similar to *latest* discussed in [5.6], the positive meaning is invoked from the upscaling in the extent of

time, that *the men's collection* is *upcoming* in this context means that it will be the new collection. In [5.9] and [5.10], how the quality of V:M is invoked in the English text spans is different. *rethinking* in [5.9] and *revisited* in [5.10] are considered as invoked markers of V:M in the form of lexical metaphors. They are rather neutral words, but the prefix *re-* implies that there is an older version of something, and it is changed and updated by the action of rethinking or revisiting. In other words, that something becomes new by being rethought and revisited.

The level of evaluation explicitness in [5.9] and [5.10] in the English text spans is higher than the English text span in [5.8], because [5.9] and [5.10] are invoked by a lexical metaphor which is a more explicit way of invocation than by Graduation (see Figure 2.5) as shown in [5.8]. But they are all less explicit in evaluation than their Chinese counterparts because all the Chinese text spans are marked by inscribed V:M markers 全新 (brand-new). In [5.10], there is even another inscribed V:M marker 经典 (classic), which is the third most common inscribed V:M marker in the Chinese corpus after 全新 (brand-new) (see 4.2.12).

The goal of presenting these three examples is not only to support the finding that the Chinese corpus has a higher level of evaluation explicitness when expressing the value of modernity but also to draw attention to the various ways in which the value of modernity can be expressed implicitly in the English corpus.

In the discussion of [5.2], it was pointed out that an inscribed marker in R:Q is often found in the Chinese text span when the corresponding English text span is marked by another type of Appreciation. While this is a common pattern in the occurrences when the Chinese text span has an inscribed instance of R:Q, it is not uncommon for occurrences where the Chinese text span has an inscribed V:D instance. [5.11] below shows the different attitude in the English and the Chinese text span.

[5.11]

	Text span	Attitude
EN	we <u>turn a spotlight on</u> its main themes	Invoked V:I (lexical metaphor)
ZH	欢迎 领略 本 系列 特有的 个性 主题 之一	Inscribed V:D x2
Translation	Welcome to have a look on one of this collection's themes with special individuality .	

(ToE: a theme of a fashion collection)

Similar to [5.9] and [5.10], the invoked marker *turn a spotlight on* in the English text span is a lexical metaphor. *turning a spotlight on something* means to attract attention to that something, i.e. emphasising the presence of that something, which can be considered invoking the quality of V:I. In the Chinese text, no evaluation related to V:I, either invoked or inscribed, can be found. Instead, it is the distinctiveness of the *theme* that is highlighted. It is marked by not one, but two inscribed V:D markers: 特有 (special) and 个性 (individuality). This example helps to explain the higher frequency of V:D in the Chinese corpus.

From all the above examples, it can be identified that the inscribed instances of some Appreciation subtypes like V:HT (see [5.5]), V:M (see [5.6] and [5.8] to [5.10]) and V:Sk (see [5.7]) in the Chinese text spans are just a more explicit version of those in the English text spans. In other words, the type of Appreciation is the same in the English and the Chinese text span: it is only a matter of being more explicit in the Chinese text span. For some other Appreciation subtypes discussed above, such as R:Q and V:D, these

Appreciation subtypes appear mostly when the English text spans have another type of Appreciation. The Appreciation type of C:B, on the other hand, does not show any discernible patterns. Whenever the instance of C:B is inscribed in a Chinese text span and invoked in an English text span, the invoked instance in the English text can either be the same Appreciation subtype, i.e. C:B, or different. [5.12] below gives an example when the Appreciation type remains mostly the same as C:B in both text spans.

[5.12]

	Text span	Attitude
EN	<u>Whittled</u> waist, <u>exaggerated</u> hips, gentle shoulders and an <u>enhanced</u> bust	Invoked C:B x3 (in-group allusions)
		Inscribed C:B
ZH	纤细的腰肢、丰盈的臀线、柔和的肩臂、优雅胸型	Inscribed C:B x3
		Inscribed R:Q
Translation	Slim waist, ample hipline, gentle shoulders, elegant breast shape	

(ToE: the silhouette of the Bar suit from Dior)

In here, all the attitudinal instances in the English text span belong to C:B. *gentle* is a clear inscribed marker, while *whittled*, *exaggerated* and *enhanced* are invoked markers because although these lexical items are related to the balance in the shape of different

body parts, waist that is whittled and bust that is enhanced are not universally regarded as something favourable. Exaggerated hips can even be perceived negatively. Whether positive meanings are invoked from these markers relies on what is generally regarded as appealing in the fashion world and also the individual preference of the readers in the luxury fashion discourse community. Following this argument, *whittled*, *exaggerated* and *enhanced* can invoke positive meaning by in-group allusions. In the Chinese text span, apart from the last instance that is in the category of R:Q rather than C:B, all the others are C:B instances like in the English text span.

The third inscribed marker evaluating *shoulders* is the same as in the English text span (gentle), an inscribed C:B instance. The first two 纤细 (slim) and 丰盈 (ample) are also clearly positive as compared to *whittled* and *exaggerated* in the English text span. This example demonstrates why over half of the inscribed C:B instances in the Chinese corpus are a more explicit version of the instances in the English corpus, but the fact that both corpora focus on the evaluation in the category of C:B in these text spans do not change.

On the other hand, when a Chinese text span is inscribed with an instance of C:B and the corresponding English text span has a non-C:B invoked instance, it seems that most of the time the invoked instance in the corresponding English text span is under the category of C:C. [5.13] below shows an example of this:

[5.13]

	Text span	Attitude
EN	<u>Footwear mixes gothic straps, white sneaker soles and non-traditional leather</u>	Invoked C:C (in-group allusions)

ZH 鞋履 装饰 充满 哥特 风格 的 绑带, 跑鞋 的
白色 鞋底 和 经典 黑色 皮革 完美 组合

Invoked V:U (in-
group allusions)

Inscribed C:B

Inscribed

V:M+V:HT

Translation Footwear is decorated with full of gothic-style
straps, sneakers' white soles and **classic** black
leather **perfectly combine**

(ToE: shoes)

In the English text span, the attitude is invoked and under the Appreciation subtypes of C:C. This is because the English text span indicates the complexity of one entity: three components (straps, soles and leather) that constitute one entity (Footwear) (see 3.2.1.4). In here, the attributes of the straps, soles and leather are *gothic*, *white sneaker* and *non-traditional* respectively. Whether these attributes are perceived positively depends on the personal preference of the readers in the discourse community of luxury fashion, so the C:C instance here is invoked by in-group allusions.

In the Chinese text span, the three components are distributed across two entities: 充满哥特风格的绑带 (full of gothic-style straps) is the component for 鞋履 (Footwear), while the other two 白色鞋底 (white soles) and 经典黑色皮革 (classic black leather) are the components of 跑鞋 (sneakers). For the first entity, 充满哥特风格的绑带 (full of gothic-style straps) is not an instance of C:C because it is only one component and does not indicate the complexity of 鞋履 (Footwear). It can be categorised as an instance of V:U invoked by in-group allusions because something that is gothic does not fall into

the category of any identified Appreciation subtypes, but the particular style of gothic can still invoke an attitude depending on the readers' preferences and interpretation of what is gothic.

For the second entity, instead of presenting what 跑鞋 (sneakers) is like by listing the components, the main focus in the Chinese text span is on the comparison between two separate elements: the soles and the leather, which makes an instance of C:B rather than C:C. In addition, this instance is an inscribed one. In the phrase 完美 组合 (perfectly combine), 完美 (perfectly) is a clearly positive marker and 组合 (combine) is a Chinese word related to the balance of two or more things. Together they form an inscribed marker of C:B. This kind of collocation that merges an inscribed word and a neutral word related to balance is common in inscribed C:B instances in the Chinese corpus (see 4.2.3.1). What is more, 经典 (classic) is a double-coding inscribed instance which make this discrepancy of evaluation explicitness even greater between the two text spans.

[5.12] and [5.13] offer a glimpse of how the evaluation in terms of balance is more explicit in the Chinese corpus. But Chinese inscribed C:B instances, like any other types of inscribed instances, can also occur when there is seemingly no evaluation of any kind in the corresponding English text spans, which indicate a comparatively even more explicit evaluation in the Chinese corpus. An example of this will be presented in 5.1.3 further below.

5.1.3 No Evaluation in English when Compared to Chinese

In 5.1.1 and 5.1.2, it is shown that the evaluation in the Chinese corpus can be more explicit by having a higher number of inscribed instances if the English text spans also have inscribed instances, or when the English text spans only have invoked instances. 5.1.3 here focuses on examples that indicate the biggest gap in the level of evaluation explicitness between the two corpora: when the Chinese text spans have one or more inscribed instances, but there is no evaluation of any kind in the English text spans. [5.14] shows that apart from the scenarios discussed in 5.1.1 and 5.1.2, inscribed instances of some Appreciation subtypes, for example, R:Q and V:M, can also appear in the Chinese

text spans even when the corresponding English text spans are seemingly neutral in attitude.

[5.14]

	Text span	Attitude
EN	This tome provides an opportunity to discover the Dior collections from another perspective.	
ZH	欢迎 借 此 良机， 以 全新 视角 探索 品牌 的 经典 系列。	Inscribed R:Q Inscribed V:M x2
Translation	Welcome to take this good opportunity, using a brand-new angle to explore the brand's classic collections.	
	(ToE: fashion collections)	

In the English text span, no explicit lexical marker can be found. The whole text span can be considered neutral rather than having any kinds of invocation such as in-group allusions where a possible attitudinal meaning can be invoked based on some references that are exclusive to a particular discourse community. In contrast, there are several explicit lexical markers that inscribe positive meanings in the Chinese text span. This first one is 良 (good) in 良机 (good opportunity), which is a clear inscribed marker in the category of R:Q (See Table 3.2). The other two 全新 (brand-new) and 经典 (classic) are two common inscribed markers of V:M in the Chinese corpus (see 4.2.12). It is quite often that these kinds of recurring inscribed lexical markers and their high number of occurrences in the Chinese corpus make the evaluation more explicit than in the English

corpus. [5.15] below highlights a special kind of inscribed lexical marker in the category of C:B which also plays a part in the higher level of evaluation explicitness in the Chinese corpus.

[5.15]

	Text span	Attitude
EN	giving it a precious red alligator bracelet and a steel case	
ZH	腕表 表带 以 珍贵的 红色 鳄鱼 皮 为 材质， 与 精钢 表壳 相得益彰	Inscribed C:B
Translation	[the] watch strap uses precious red alligator leather as a material, with a steel watchcase [they] bring out the best in each other	
(ToE: a watch)		

Both text spans in [5.15] have an inscribed V:P instance: *precious* in English and 珍贵 (precious) in Chinese but because the focus here is the inscribed instance of C:B in the Chinese text span so the inscribed instances of V:P are not emboldened in [5.15] for a clearer illustration. In the English text span, the relation between the two elements *a red alligator bracelet* and *a steel case* is simply additional, they are presented one after another and there is no evaluation of any kind regarding the balance between them. In the Chinese text span, however, the balance between these two elements are marked

positively by a Chinese idiom 相得益彰 (bring out the best in each other). Chinese idioms like this one (see Table 4.8) that possess clear positive connotation take up 10% of the inscribed C:B instances in the Chinese corpus and contribute to its higher level of evaluation explicitness. Interestingly, no similar idiom appears to be found in the English corpus.

Occurrences in scenario 3) exemplified in 5.1.3, in which the higher level of evaluation explicitness in the Chinese corpus results in one or more inscribed instances in the Chinese corpus but no evaluation in the corresponding text in the English corpus, happen the least when compared to the number of occurrences in scenario 1) and 2) discussed in 5.1.1 and 5.1.2 respectively. In fact, in the ten Appreciation subtypes where the Chinese corpus has a higher frequency, eight of them contribute to the higher level of evaluation explicitness in the Chinese corpus mostly in the form of scenario 2): having one or more inscribed instances when the corresponding text spans in the English corpus only have invoked instances. The only one of the ten Appreciation subtypes that contribute to the higher level of evaluation explicitness in the Chinese corpus in a different way is V:P: the inscribed instances of V:P mostly appear when the corresponding English text spans have no evaluation of any kind. [5.16] below illustrates this:

[5.16]

	Text span	Attitude
EN	Fall-Winter 2017/18 Ready-to-Wear collection	
ZH	2017/18 秋 冬 高级 成衣 系列	Inscribed V:P+V:PQ

Translation 2017/18 Winter Fall **High-Class/Premium**
Ready-to-Wear collection

(ToE: a title of a fashion collection)

In here the English text span does not seem to have any kind of evaluation and the Chinese text span is marked by 高级 (high class), an inscribed V:P+V:PQ marker. The target of evaluation here is a title of a fashion collection. Interestingly, most of the titles of 成衣系列 (Ready-to-Wear collection) in the Chinese corpus is accompanied by the word 高级 (high-class) but a similar marker is not found in the English corpus when describing a Ready-to-Wear collection. Given that there are 18 高级 (high-class) in the 34 inscribed V:P instances (NF: 9.42 out of 17.80, 53%) and in the 37 inscribed V:PQ instances (NF: 9.42 out of 19.37, 49%) in the Chinese corpus, the high number of occurrences of the word 高级 (high class) is a determining factor that makes the evaluation about the preciousness and quality of something more explicit in the Chinese corpus.

5.1 here is the first section of the four to investigate how and why one specific pattern – more inscribed instances in the Chinese corpus – can contribute to the main findings: the evaluation in the Chinese corpus is *more explicit* and *more emotive* than in the English corpus. Three scenarios across the ten Appreciation subtypes that have a higher frequency in the Chinese corpus are exemplified. When the Chinese text spans have one or more inscribed instances, the corresponding English text spans have fewer inscribed instances, only invoked instances or no evaluation in any kind.

After some of the most representative examples were discussed, it is discovered that the majority of the Chinese inscribed instances occur when the English text spans only have invoked instances. In summary, the comparatively more explicit evaluation in the Chinese corpus is confirmed in the three scenarios. In fact, this higher level of evaluation explicitness in the Chinese corpus is not limited to when Chinese text spans have

inscribed instances. Even when they are invoked, the ways of invocation in the Chinese corpus seem to be more explicit as compared to the ways of invocation in the English corpus. 5.2 will go into another detailed descriptive analysis to illustrate this point.

5.2 Invoked Instances

Based on the conclusion in Chapter 4, it seems that the Chinese corpus has a higher level of evaluation explicitness in invoked instances because the Chinese corpus has a higher frequency in attitudinal tokens (the second most explicit ways to invoke attitude) while the English corpus has higher frequencies in Graduation and in-group allusions (the relatively less explicit ways to invoke attitude) (see 4.1.2). However, the higher frequency of counter-expectancy in V:PQ in the English corpus and the higher frequency of logico-semantic relations in R:I in the Chinese corpus can also affect the ultimate level of evaluation explicitness in the Chinese corpus. Because of this, 5.2.1 will look into the instances invoked by counter-expectancy in English and the corresponding text spans in Chinese; and 5.2.2 will examine the instances invoked by logico-semantic relations in Chinese and the corresponding text spans in English.

5.2.1 Counter-expectancy

The English corpus has 1.74 more instances invoked by counter-expectancy in V:PQ than in the Chinese corpus (see Table 4.19). This translates to three occurrences in English and zero in Chinese. In two out of these three English occurrences, the attitude in the corresponding Chinese text spans is more explicit. These two occurrences are also similar: counter-expectancy is marked by the use of the word *without* in the English text spans, while in the Chinese text spans there are several inscribed instances. [5.17] illustrates this pattern.

[5.17]

	Text span	Attitude
EN	Its fluid texture corrects the skin's texture <u>without</u> feeling heavy	Invoked V:PQ (counter-expectancy)
ZH	流畅 清透 的 质地 可 有效 美化 肌肤 纹理， <u>不会 使 肌肤 拥有 任何 厚重感。</u>	Inscribed C:T x2 → Invoked V:PQ (attitudinal tokens)
		Inscribed V:PQ x2
		Invoked V:PQ (intra- textual references/in- group allusions)
Translation	smooth [and] clear 's texture can effectively beautify skin texture, <u>it will not make the skin</u> <u>have any heaviness.</u>	

(ToE: a makeup foundation)

without in the English text span here signals a contrast between *Its fluid texture corrects the skin's texture* and *feeling heavy*. It implies that a makeup foundation that has the functions to correct the skin texture and not make the skin feel heavy are not usually expected to be achieved at the same time. The word *without* here highlights this unexpectedness and is an invoked marker of V:PQ because *without* links together two features of the product in order to emphasise the product quality. In the Chinese text span, the linkage created by a counter-expectancy preposition like *without* in English is not

apparent. Instead, the two clauses separated by the commas in the Chinese text span seems to have an additive or even causal relation.

The first clause is inscribed with four instances: two in C:T, i.e. 流畅 清透 (smooth and clear) and two in V:PQ, i.e. 有效 美化 (effectively beautify). It can be argued that the two inscribed C:T instances can act as attitudinal tokens that invoke another layer of V:PQ. The second clause 不会使肌肤拥有任何厚重感 (it will not make the skin have any heaviness) seems to be an additional attribute of the foundation and any attitudinal meaning will be an invoked one because this clause does not have any explicit markers. This clause can be considered an invoked V:PQ instance by intra-textual references because the target of evaluation in both clauses is the same and the second clause can be considered positively due to its anaphoric linkage to the inscribed instances in the first clause (see anaphoric linkage in 2.5.2.1.2).

To put it simply, the positive meaning given by the inscribed markers in the first clause can make the readers perceive what follows positively too when the target of evaluation is the same. The second clause can also be positively invoked by in-group allusions because readers who are familiar with cosmetic products (that constitute a particular discourse community, thus in-group allusions) will know a foundation that is not heavy on the skin is regarded as a good-quality foundation. This is an interesting example because not only it supports the first main finding (the evaluation in the Chinese corpus is more explicit) like all other examples discussed so far, but it also reveals that evaluation of the product quality of an entity can be implied on a grammatical level in English by means of a preposition. Evaluation in the Chinese corpus, on the other hand, is largely and explicitly expressed on a lexical level.

The last occurrence of counter-expectancy in V:PQ in the English corpus shows a higher level of evaluation explicitness when compared to the attitude invoked in the corresponding Chinese text span. This is illustrated in [5.18] below.

[5.18]

	Text span	Attitude
EN	<u>Melting onto the lips, it provides an intense colour in a single application</u>	Invoked C:T (in-group allusions) Invoked V:PQ (counter-expectancy)
ZH	<u>唇膏 仿佛 奶油 般 在 唇 上 融化, 轻轻一抹, 便可留下浓郁色彩</u>	Invoked C:T (lexical metaphors) Invoked V:PQ (intra-textual references)
Translation	<u>Lipstick like cream melting on the lips, lightly apply once, then can leave intense colour</u>	
	(ToE: a lipstick)	

All the instances are invoked in [5.18]. The instance of V:P in the English text span is invoked by counter-expectancy because *it provides an intense colour in a single application* implies that it is not common to have an intense colour with only one application of a lipstick. In the Chinese text span, the corresponding phrase 轻轻一抹, 便可留下浓郁色彩 (lightly apply once, then can leave intense colour) does not seem to emphasise a contrast as in the English text span. Rather, it is more like a causal relation: an intense colour is achieved because it is lightly applied once. It sounds more like a neutral description and its positive connotation can be argued to be casted upon by the

more explicitly positive clause before: 唇膏 仿佛 奶油 般 在 唇 上 融化 (Lipstick like cream melting on the lips). In this clause, the texture of the lipstick is compared to cream and a lipstick that has a texture like cream can be perceived as positive in general. Since the first and the second clauses share the same target of evaluation, the clear positiveness of the first clause can create an anaphoric linkage, as also illustrated in [5.17], and makes the second clause to be perceived positively too. In comparison, just *Melting onto the lips* in English can only be categorised as in-group allusions as it is comparatively more neutral than emphasising the cream texture in Chinese. With the above discussion, although the evaluation regarding C:T is more explicit in Chinese, when considering just V:PQ alone, the evaluation in English is more explicit because counter-expectancy is a more explicit way of invocation than intra-textual references.

After examining all the three occurrences which are invoked by counter-expectancy in V:PQ in the English corpus, the Chinese corpus has a higher level of evaluation explicitness because in two out of the three occurrences, the attitude in the Chinese text spans is more explicit. The only variable that can affect the overall evaluation explicitness in the Chinese corpus is R:I instances invoked by logico-semantic relations in the Chinese corpus as they are examined in 5.2.2 below.

5.2.2 Logico-semantic Relations

Table 4.5 shows that in R:I, the Chinese corpus has 2.62 instances invoked by logico-semantic relations but there is none in the English corpus. 2.62 instances is a normalised frequency and it equals to five actual occurrences. As mentioned in 2.5.2.1.2, a logico-semantic relation in Appraisal means “a contrast or comparison signals an attitudinal assessment of one or other of the contrasted elements” (Don, 2016:9). [5.19] to [5.21] below illustrate how this relation is communicated in the Chinese text spans to invoke an attitude of R:I. The level of evaluation explicitness between the English and the Chinese text spans will be compared by also looking at what potential attitudes there are in the English text spans. Interestingly, in two out of these five occurrences, the corresponding English text spans have a higher level of explicitness. [5.19] below presents one of these two occurrences.

[5.19]

	Text span	Attitude
EN	Trianon grey and white mouldings can be seen. It all makes the subtlest of <u>nods to</u> the décor Christian Dior chose for 30 Avenue Montaigne.	Invoked R:Q (lexical metaphor)
ZH	灰色 与 白色 线脚 若隐若现， <u>让人不禁联想到</u> 克里斯汀·迪奥（Christian Dior）为 蒙田大道 30 号 所 选择的 装饰 色彩。	Invoked R:I (logico-semantic relations)
Translation	Grey and white mouldings seem to appear and disappear, <u>make people can't help thinking of</u> Christian Dior (Christian Dior) for 30 Avenue Montaigne chose decorative colours.	

(ToE: venue decoration of a fashion show)

In the English text span, *nods to* is an invoked attitude of R:Q because a nod to something in English means showing approval to that something, it is considered favourable. In the context situated in the English text span, it is the *Trianon grey and white mouldings* makes *nods to* the décor chosen by Mr Christian Dior, it is a metaphor because objects like *Trianon grey and white mouldings* cannot make nods to another thing in a literal sense. An attitude invoked by a metaphor is the most explicit way of invocation among the eight identified in this study (see Figure 2.5). Therefore, the level of evaluation explicitness of the invoked attitude of R:Q in the English text span here is relatively high. In the Chinese

text span, an attitude of R:I is realised by the phrase 让人不禁联想到 (make people can't help thinking) because it encourages an emotional impact among the readers, i.e. make them think. It is an invoked attitude because it is not clear that this emotional impact is positive or negative. This invoked attitude of R:I is argued to be invoked by a logico-semantic relation because the phrase 让人不禁联想到 (make people can't help thinking) itself creates a comparison between 灰色与白色线脚 (the Grey and white mouldings) and 克里斯汀·迪奥 (Christian Dior) 为蒙田大道 30 号所选择的装饰色彩 (for 30 Avenue Montaigne chose decorative colours). A connection between the grey and white mouldings and what Mr Dior chose may invoke a positive meaning.

In a comparison of the two text spans, the English one has a higher level of evaluation explicitness because an attitude invoked by a metaphor, regardless of its Appreciation types, is more explicit in evaluation than an attitude invoked by a logico-semantic relation. In the other occurrence in which the English text span also has a higher level of evaluation explicitness, the invoked markers in the text spans are similar to those in [5.19]: *a nod* in English and 令人不禁联想到 (make people can't help thinking) in Chinese. In fact, all the five occurrences of R:I instances invoked by logico-semantic relations are realised by the same phrase 让/令人不禁联想到 (make people can't help thinking).

In the other three occurrences, the Chinese text spans have a higher level of evaluation explicitness because the corresponding English text spans are expressed in a comparatively less explicit way. This is exemplified in [5.20] below.

[5.20]

Text span	Attitude
<hr/>	

EN	<u>a candy-boys reference</u>	Invoked V:U (in-group allusions)
ZH	<u>令人不禁联想到</u> Candy Boy <u>独有的另类</u> 个性	Invoked R:I (logico-semantic relations)
		Inscribed V:D
		Invoked V:D (intra-textual references)
Translation	<u>make people can't helping thinking</u> Candy Boy unique's <u>unusual</u> characteristic	
	(ToE: a keychain)	

candy-boys or *Candy Boy* in the English or the Chinese text span is a specific reference. What it really means is hard to pinpoint, as the definition of *candy-boys* or *Candy Boy* is neither found in the Collins English Dictionary (the chosen English Dictionary in this study, see rationale at the end of 3.2.3) nor in any fashion literature. In another online dictionary named urban dictionary, which is not an appropriate academic source and its reliability can thus be questioned, it defines *candyboy* (in one word) as *a boy who dresses too flashy or too expensive* (Urban Dictionary, 2015). This is the only definition of *candyboy* found which is related to fashion. Nevertheless, it has a clear negative connotation and it seems unlikely that companies would associate their products with something negative.

In here, for the sake of an easier argument, *candy-boys* or *Candy Boy* will be considered as some form of specific reference that can be interpreted positively or negatively depending on the readers' knowledge. Following this vague definition, the *candy-boys* in

the English text span can be categorised as an instance of V:U (due to the unknown nature of *candy-boys*) invoked by in-group allusions. An attitude invoked by in-group allusions is the least explicit way of invocation (see Figure 2.5) so the evaluation explicitness level in the English text span is fairly low.

In the Chinese text span, on the other hand, the evaluation explicitness level is higher because the invoked attitude of R:I is invoked by a logico-semantic relation (same as in [5.19]), and an attitude invoked by a logico-semantic relation is more explicit in terms of evaluation than an attitude invoked by in-group allusions. In addition, the unknown nature of *Candy Boy* becomes knowingly positive in the Chinese text span because it is marked openly by the positive lexical item 独有 (unique), which is an inscribed instance of V:D. The word 另类 (unusual) also invoke an attitude of V:D because *unusual* possesses the quality of being out of ordinary, and its positiveness can be said to be invoked by the positive lexical item 独有 (unique) in the same sentence. Overall, the evaluation in the Chinese text span is considerably more explicit than the English text span.

5.2.1 here led a discussion on instances invoked by logico-semantic relations. Given that the Chinese text spans have a higher level of evaluation explicitness in three out of the five instances invoked by logico-semantic relations in R:I, it is deduced that in terms of instances invoked by logico-semantic relations, those in the Chinese corpus are more explicit in the evaluation. In 5.2.1 earlier, it is also found out that even though the English corpus has a higher frequency of V:PQ instances invoked by counter-expectancy, the corresponding Chinese text spans are still more explicit in evaluation.

Combining the observation in 5.2.1 and 5.2.2 with what was already established in Chapter 4, that the Chinese corpus has a higher frequency in attitudinal tokens (the second most explicit ways to invoke attitude) while the English corpus has higher frequencies in Graduation and in-group allusions (the comparatively less explicit ways to invoke attitude) (see 4.1.2), it can be concluded that in terms of invoked instances, the Chinese corpus has a higher level of evaluation explicitness in general. Up until now, 5.1 and 5.2 have substantiated that the evaluation in the Chinese corpus is more explicit in instances

of both inscribed and invoked attitude. At the end of Chapter 4 and at the beginning of this chapter, however, it is also pointed out that the much higher frequency of maximally upscaled instances in terms of Force in the Chinese corpus may also contribute to the higher level of evaluation explicitness in the Chinese corpus. The next section 5.3 will look into this issue.

5.3 Maximum Upscaling in Force under Graduation

The discussion in 5.1 and 5.2 so far shows why and how the instances of inscribed and invoked attitude in the Chinese corpus contribute to a higher level of explicitness in the evaluation. The aim of 5.3 here is to explore whether the higher frequency of maximally upscaled instances in Force in the Chinese corpus can also give rise to a higher level of evaluation explicitness.

In Table 4.24, all the maximally upscaled instances in Force in both corpora are presented and from that, it is known that the overall frequency is much higher in the Chinese corpus (1.94 times more frequent), but whether this makes the Chinese corpus have a higher level of evaluation explicitness, and if so, why and how, are uncertain. In order to find out the *whether*, *why* and *how*, the six groups of words that have significantly higher frequency identified in 4.3 will be examined between 5.3.1 and 5.3.5. For the sake of easy reference, the six groups of words are also listed below again:

- brand in brand-new (101.24) → maximisation in newness
- full of (31.64) → maximisation in amount
- the most/-est (3.21) → maximisation by superlatives
- classic/forever/eternal (2.20) → maximisation in time
- perfect/perfectly/perfection/impeccable/impeccably (2.08) → maximisation in quality

- a beginning without an end/endless/indefinite/infinite/infinity/infini/perpetual (2.14) → infinity

5.3.1 Maximisation in Newness versus by Superlatives

Lexical items signifying the meaning of *brand* in *brand-new* has the greatest difference in occurrence frequencies between the two corpora. The Chinese corpus has 101.24 times more of these (see Table 4.24). Compared to the 112 occurrences (NF: 58.63) of 全新/崭新 (*brand-new*) in the Chinese corpus, there is only one occurrence (NF: 0.58) of *brand-new* in the English corpus. In other words, there is only one pair of corresponding English and Chinese text spans which contains *brand-new* and 全新/崭新 (*brand-new*) and the two text spans share the same level of evaluation explicitness by being maximally upscaled in Force.

Something that is completely new signals the maximum level of upscaling in Force in the category of V:M. There are also 41 occurrences (NF: 23.74 in English and 21.46 in Chinese) that display the same level of maximisation in the same type of Appreciation in both corpora, but the level of evaluation explicitness between the Chinese and the English text spans is different. These 41 occurrences are the same ones discussed in example [5.6] in 5.1, where the lexical item in the Chinese text span is 全新 (*brand-new*), and that in the English text span is *latest*. 全新 (*brand-new*) and *latest* are both cases of maximally upscaled lexical items in Force, signalled by 全 (*brand*) in 全新 (*brand-new*) and the suffix *-est* in *latest*. Both of them are also under the category of V:M. However, their level of evaluation explicitness is not the same: 新 (*new*) in 全新 (*brand-new*) is inscribed but *latest* is invoked by Graduation (distance:time, see Figure 2.10) as illustrated in [5.6] in 5.1. This means in all these 41 occurrences, the evaluation in the Chinese text spans are more explicit. Other than that, the 41 occurrences of *-est* explains why the English corpus has a higher level of frequency in the lexical items of *the most/-est* as shown in Table 4.24, which is the only group of maximally upscaled words where the English corpus has a higher level of frequency.

If these 41 occurrences are taken out from the total 61 occurrences (NF: 23.74 out of 35.33) of *the most/-est* (see Table 4.24) in the English corpus, there would be only 20 occurrences (NF: 11.58) in English and the difference would be minimal as compared to the 21 occurrences (NF: 10.99) in Chinese. This demonstrates that even when one corpus has a higher frequency in a group of maximally upscaled words, it does not necessarily mean that this corpus will have a higher level of evaluation explicitness than the other corpus.

In the 112 occurrences (NF: 58.63) in the Chinese corpus that have 完全/全/崭 (*brand* in brand-new), the corresponding English text spans do not have any kind of maximally upscaled lexical items in 70 (NF: 36.64) of them. The English text spans have a relatively downscaled version of 完全/全/崭 (*brand* in brand-new) in 33 out of these 70 occurrences (17.27 out of 36.64). This is shown in [5.21] below.

[5.21]

	Text span	Attitude
EN	With the new Diorskin Forever Perfect Cushion	Inscribed V:M
ZH	凭借 Diorskin Forever Perfect Cushion 这 一 <u>全</u> <u>新</u> 彩妆 佳作	Inscribed V:M (maximally upscaled)
Translation	With Diorskin Forever Perfect Cushion this one <u>brand-new</u> makeup good product	
	(ToE: a makeup product for face)	

In [5.21] here, both text spans are inscribed with a positive V:M marker: *new* in English and 全新 (brand-new) in Chinese. But in terms of explicitness, the Chinese text span is on a higher level because not only 全新 (brand-new) is an inscribed V:M marker, but it is also maximally upscaled in Force:Intensification by indicating the highest level of 新 (new) with the word 全 (brand). In the English text span, the inscribed V:M marker is simply *new*, which is considered to have a lower intensity of Force when compared to 全新 (brand-new). This kind of pattern reoccurs 33 times (NF: 17.27) in the data and makes the Chinese corpus more explicit in the evaluation.

Another 27 of the 70 occurrences (NF: 14.13 out of 36.64) also imply a higher level of explicitness in the Chinese corpus regarding the use of lexical items 完全/全/崭 (brand in brand-new/completely). In fact, these 27 occurrences suggest an even greater disparity in the level of evaluation explicitness between the two corpora because there seems to be no evaluation of any kind in the English text spans. [5.22] shows an example from these 27 occurrences.

[5.22]

	Text span	Attitude
EN	This tome provides an opportunity to discover the Dior collections from another perspective.	
ZH	欢迎借此良机，以 <u>全新</u> 视角探索品牌的经典系列。	Inscribed V:M (maximally upscaled)

Translation Welcome to take this good opportunity, using a **brand-new** angle to explore the brand’s classic collections.

(ToE: fashion collections)

Similar to [5.21], the Chinese text span contains 全新 (brand-new), an inscribed V:M marker that is also a maximally upscaled lexical item. But the English text span in [5.22] here is not the same as in [5.21]. It does not have any markers, not even invoked, in the category of V:M or other Appreciation subtypes. Instead of 全新 视角 (a brand-new angle), the corresponding part of the text in the English text span is just *another perspective*.

The rest of the occurrences (70-33-27=10, NF: 5.23) in the English text spans either have invoked V:M markers, for example, the word *to revisit* as a lexical metaphor that invokes the quality of V:M as illustrated in [5.10] in 5.1, or another type of Appreciation, which is illustrated in [5.23] below:

[5.23]

	Text span	Attitude
EN	thanks to a unique formulation combining beeswax and ultra-light oils that refract light	Inscribed V:D

ZH 此款唇膏采用 全新 配方，将蜂蜡和能够 Inscribed V:M
 折射光线且质地轻盈的护唇精油两相结 (maximally upscaled)
 合

Translation This lipstick uses a **brand-new** formula,
 beeswax and lips-protecting essence oil that can
 reflect light and also has a light-texture are
 mutually combined

(ToE: a lipstick)

Both text spans have an instance of inscribed attitude evaluating the formulation or 配方 (formula) of the lipstick but the type of Appreciation is different. The formulation in English text span is inscribed with *unique*, a positive marker of V:D, while the 配方 (formula) in the Chinese text span is inscribed with 全新 (brand-new) as discussed in [5.21] and [5.22], a positive V:M marker and also a maximally upscaled lexical item. Theoretically, the level of evaluation explicitness is higher in the Chinese text span, because just like in [5.21], although both text spans have an instance of inscribed attitude, only the one in the Chinese text span is upscaled maximally in terms of Force.

However, in [5.23] here, there is a possibility that some readers may favour something that is unique rather than being completely new. Because of this, it can be said that which text span has a higher level of evaluation explicitness is uncertain. With this being said, there are only four occurrences like [5.23] out of 112 (NF: 2.09 out of 58.63) when one of the lexical items of 完全/全/崭 (brand in brand-new/completely) is in the Chinese text spans. Together with the only one occurrence (NF: 0.52) where both corpora share the same level of explicitness discussed at the beginning of 5.3.1, it only adds up to five of 112 occurrences (NF: 2.62 out of 58.63) and the rest of the occurrences show a higher level of evaluation explicitness in the Chinese corpus.

5.3.2 Maximisation in Amount

The frequency difference between 充分/充溢/充满/洋溢/淋漓/盎然 (full of) in the Chinese corpus and *full of* in the English corpus is meaningful (see Table 4.24). More remarkably, in the 35 occurrences (NF: 18.32) when 充分/充溢/充满/洋溢/淋漓/盎然 (full of) is found in the corresponding Chinese text spans, the English text spans do not have any maximally upscaled lexical items in 34 (NF: 17.80) of them. In these 34 occurrences, the English text spans do not even seem to have any kind of evaluation in 28 (NF: 14.66) of them; an example on this will not be given here as it is similar to [5.22] illustrated before. These 28 occurrences can already substantiate that the use of this group of lexical items 充分/充溢/充满/洋溢/淋漓/盎然 (full of) contributes to the Chinese corpus being more explicit in the evaluation. However, there is one exception where a maximally upscaled lexical item appears only in the English text span but not in the Chinese. This is shown in [5.24].

[5.24]

	Text span	Attitude
EN	The scent of an eternal young woman <u>full of</u> freshness and sensuality, this perfume-manifesto is also celebrating its seventieth anniversary today.	Maximally upscaled
ZH	此款香氛勾勒出一位清爽感性且经典隽永的年轻女性形象，今天将是她诞生七十周年纪念。	

Translation This perfume outlines a refreshing, sensual and
also meaningful classic young female image,
today is her 70th anniversary.

(ToE: fashion collections)

The *full of* in the English text span upscales the amount of *freshness and sensuality* to the highest level. However, this upscaling in terms of amount is not found in the Chinese text span. Although this is the only one occurrence where the English text span has a higher level of upscaling, this only occurrence also rules out the possibility that lexical items like 充分/充溢/充满/洋溢/淋漓/盎然 (full of) are exclusively used in Chinese but not in English in the genre of luxury fashion promotional texts, which can be due to differences of the two languages. In [5.24] here, it shows that lexical items like *full of* also exists in English though not as often. In other words, it can be inferred that maybe the use of maximally upscaled lexical items like *full of* is just not a preferred way of evaluation in English.

Interestingly, a few occurrences also show some level of intensification in the English text spans. However, this level is still lower compared to that in the Chinese text spans. [5.25] gives an example of this.

[5.25]

	Text span	Attitude
EN	It's a <u>very</u> poetic stone	Upscaled

ZH 这是一块 充满 诗意的宝石

Maximally upscaled

Translation This is full of poetic gemstone

(ToE: a gemstone)

In the English text span, the quality *poetic* is upscaled by *very*, a common isolated modifier in Force:intensification identified in 2.5.4.2. In the Chinese text span, it is the quality *poetic* is upscaled by the Chinese word 充满 (full of), which can also be counted as an isolated modifier (see 2.5.4.2 again for the definition of isolated modifier). However, in terms of the level of upscaling, it is argued that 充满 (full of) is higher than *very* because 充满 (full of) signifies the amount of *poetic* to its fullness while *very* indicates a great degree but does not have the level of maximisation as suggested in 充满 (full of). Although it is known that the level of evaluation explicitness is higher in the Chinese corpus regarding lexical items like 充分/充溢/充满/洋溢/淋漓/盎然 (full of) (the English corpus seems to have no evaluation of any kind in 28 of 34 occurrences (14.66 out of 17.80) , as mentioned at the beginning of 5.3.2), this example is still worth a discussion because it demonstrates that the comparatively lower level of evaluation explicitness in the English corpus is not only caused by not having any kinds of upscaling in Force and it actually shows how upscaling can be done in the English corpus.

In some rare cases, an English text span seems to have the same level of maximum upscaling but in a different way when compared to the corresponding Chinese text span. In these cases, it can be said that both text spans may have the same level of evaluation explicitness regarding Graduation. This is shown in [5.26] below.

[5.26]

	Text span	Attitude
EN	this <u>typically</u> masculine evening outfit becomes the defining piece of a contemporary take on femininity.	Maximally upscaled in Focus
ZH	一系列 <u>充满</u> 男装 风格 的 晚装 佳作 在 秀场 上 悄然 登场， 挥洒 当代 女性的 崭新 风 尚。	Maximally upscaled in Force
Translation	a series of <u>full of</u> men's style's evening good pieces quietly appear on the runway, scattering contemporary women's brand-new fashion.	
(ToE: eveningwear)		

Both text spans have a lexical item *typically* or 充满 (full of) evaluating the eveningwear and both lexical items can be considered as maximally upscaled in Graduation. However, in the Graduation system reviewed in Chapter 2, *typically* is a marker of Focus rather than Force. Focus concerns the gradability of lexical items in terms of prototypicality (see 2.5.4.3), saying one thing that is *typical* of another thing manifests the maximum level of upscaling in Focus. The lexical item 充满 (full of) in the Chinese text span, on the other hand, is a maximally upscaled lexical item under Force as already discussed in [5.25]. Although the means of maximisation is different and this also causes the meaning to be different in the two text spans, it is contended that in terms of evaluation invoked by Graduation, the English and the Chinese text spans possess the same level of explicitness

unless certain readers have a preference for one of these maximally upscaled lexical items over the other for some personal or specific reasons as proposed in [5.23] earlier.

5.3.3 Maximisation in Time

Lexical items like *classic*, *eternal*, *forever* and *timeless* in English, or 经典 (classic), 恒久 (eternal) and 永恒 (forever) in Chinese are maximally upscaled lexical items in the extent of scope:time under Force:Quantification (see Table 3.2). There are 23 and 56 (NF: 13.32 and 29.31) instances of the above maximally upscaled lexical items in the English and the Chinese corpus respectively.

Both the English and the Chinese corpus have the word *Forever* in English as part of a product name and this amounts to 14 occurrences (NF: 8.11 in English and 7.33 in Chinese) in each corpus. Since both the English and the Chinese readers may not have a say of but can only read the product names as presented by the companies, this kind of occurrences does not help the analysis in understanding the differences, if any, between the two languages and should be disregarded.

This leaves only 9 and 41 occurrences (NF: 5.21 and 21.46) in the English and the Chinese corpus respectively. The two corpora share the same maximum level of upscaling in seven occurrences (NF: 4.05 in English and 3.66 in Chinese). There are two occurrences where only the text spans in the English corpus have one of the above maximally upscaled lexical items but not in the corresponding Chinese text spans. However, in comparison, there are 35 occurrences (18.32) where only the text spans in the Chinese corpus have one of the above maximally upscaled lexical items but not in the corresponding English text spans. These 35 occurrences are of two particular lexical items: 经典 (classic) (12 occurrences, NF: 6.28) and 永恒 (forever) (23 occurrences, NF: 12.04). When compared to the zero occurrence in the English corpus, these occurrences of 经典 (classic) and 永恒 (forever) in the Chinese corpus project a higher frequency. Since 永恒 (forever) has a higher frequency than 经典 (classic), an example with 永恒 (forever) in the Chinese text span is shown in [5.27] below:

[5.27]

	Text span	Attitude
EN	HERITAGE	
	1/70 MOMENTS IN CINEMA	
ZH	历史 财富	Maximally upscaled
	荧幕 的 70 个 <u>永恒</u> 时刻 之 片段 1	
Translation	History wealth	
	The screen's 70 <u>forever</u> moment's episode 1	
	(ToE: a moment in the cinema history)	

This example shows that the Chinese text span has 永恒 (forever), a maximally upscaled lexical item but in the English text no evaluation relating to Graduation can be located. The text shown above is a title of an article on some retrospective moments in cinema. In all the 23 occurrences of 永恒 (forever) in the Chinese corpus, they appear in the same title 荧幕 的 70 个 永恒 时刻 之 片段..... (The screen's 70 forever moment's episode...), where the corresponding English text is simply *MOMENTS IN CINEMA*. This means that the Chinese text spans in all the 23 articles have a higher level of evaluation explicitness. Together with the 12 occurrences of 经典 (classic) in the Chinese corpus, where the corresponding English text spans also do not have any evaluation

relating to Graduation, it can be deduced that the higher frequency of this group of maximally upscaled words: 经典 (classic), 永恒 (forever) and 恒久 (eternal) contributes to a higher level of evaluation explicitness in the Chinese corpus.

5.3.4 Maximisation in Quality

This section will discuss the next group of maximally upscaled words: *perfect/perfectly/perfection/impeccable/impeccably*, and the ones with similar meaning in Chinese – *perfect*/完美 (perfect)/臻美 (becoming perfect)/无瑕 (flawless). Although the frequency of this group of lexical items can be considered significant (the Chinese corpus has 2.08 times more than the English corpus, see Table 4.24), this frequency is substantially lower when compared to the occurrence frequencies of cases of maximisation in news and amount discussed in 5.3.1 and 5.3.2 respectively.

In addition, unlike the occurrences of these previous two groups of lexical items, where most of the English text spans do not have any kind of upscaling in Force when the corresponding Chinese text spans do, in the occurrences of *perfect*, over a third of them show the same level of upscaling in both corpora. Same as the word *Forever* discussed in 5.3.3, nine of these 18 occurrences have the English word *Perfect* in the text spans of both languages because *Perfect* is part of a product name. These nine occurrences will be disregarded for the same reason stated in 5.3.3.

The other half of the occurrences reveal the same maximum level of upscaling in the text spans of the two languages and these occurrences are not product names. When the word used in the Chinese text spans in these nine occurrences are all 完美 (perfect), eight of the corresponding English text spans has the word *perfect* with only one *impeccably*. This shows that the English writer may have a preference in using *perfect* rather than *impeccably*, and in terms of using maximally upscaled lexical items as a tool to evaluate, based on the frequency, the English writer also prefers to use *perfect* rather than *brand-new* or *full-of*.

Despite text spans in both languages sharing the same maximum level of upscaling in over one-third of 53 occurrences (NF: 27.74) that are related to *perfect*, there are still 35 occurrences (NF: 18.32) where the English text spans do not have any maximally upscaled lexical items. One of them has an inscribed marker but in a different Appreciation subtype than 完美 (perfect) (R:Q) in Chinese, which is similar to [5.23] discussed earlier. Two (NF: 1.05) of them have an invoked marker of the same Appreciation subtype as in the Chinese text spans. This means a lower level of evaluation explicitness in the English text spans because the corresponding Chinese text spans have an inscribed and maximally upscaled marker. What is more, the rest of the 32 occurrences (NF: 16.75) are like the one shown in [5.22], where the English text span does not have any kind of evaluation invoked by an instance of upscaling in Force. On the other hand, the Chinese text spans can be even more explicit in evaluation by having multiple maximally upscaled lexical items. An example of this is presented in [5.28].

[5.28]

	Text span	Attitude
EN	Renowned for the attention he paid to the shaping of the style of his heroines, the filmmaker was forced to give in to the star whose contract dictated a Dior wardrobe.	
ZH	这位名导以对影片风格的精益求精和对演员的关爱呵护而闻名，Dior 迪奥成衣无疑最能完美衬托这位女星的魅力风采。	Maximally upscaled x3

Translation This famous director is renowned for getting the best out of the best in the film style and caring for actors/actresses, Dior ready-to-wear clothes are no doubt the most that can perfectly highlight this female star's charming elegant demeanour.

(ToE: eveningwear)

Apart from 完美 (perfectly) in the Chinese text span, there are another two maximally upscaled lexical items 无疑 (no doubt) and 最 (the most). They all closely follow one another in the second clause of the sentence, in which the target of evaluation is the *Dior ready-to-wear clothes*. In the English text span, in contrast, not only does it not have any maximally upscaled lexical item, but the phrase *was forced to give in* also project a negative denotation. This kind of multiple occurrences of maximally upscaled lexical items in the Chinese corpus is not uncommon but is not found in the English corpus. This can suggest that the use of maximally upscaled lexical items in Chinese is more common than in English. More importantly, this further strengthens the argument that maximally upscaled lexical items contribute to making the Chinese corpus appear more explicit in the evaluation.

5.3.5 Infinity

Like *forever* or *eternal* discussed in 5.3.3, this group of lexical items: *a beginning without an end/endless/indefinite/infinite/infinity/infini/perpetual* is also maximally upscaled under Force:Quantification. However, depending on the target of evaluation, they can be in the extent of time like *forever* or *eternal*, but also in the extent of space or number (see Figure 2.10 for the subtypes of Force:Quantification).

In nine of a total 26 of occurrences (NF: 4.71 out of 13.61), both corpora share the same level of maximisation of upscaling in Force; the other 17 occurrences (NF: 8.90) are like

all the other groups of lexical items discussed between 5.3.1 and 5.3.4, no maximally upscaled lexical item is found in the English text spans when the Chinese text spans have at least one maximally upscaled lexical item. However, it is interesting to discover that in quite a few (5, NF: 2.62) of these 17 occurrences, the English text spans show some level of upscaling like the example discussed in [5.25]. For example, 无数 镜面 (countless mirrors) in the Chinese text span is matched with *a myriad of mirrors* in the English text span, or 连绵不断 (connecting without end) versus *successive* for pleats on a fabric. But a more interesting phenomenon that is unique to this group of lexical items and worth a detailed examination is whenever the verb *to inspire* occurs in an English text span, the word with a similar meaning in the Chinese text span is in noun form 灵感 (inspiration) and very often modified by the maximally upscaled lexical item 无尽 (endless). This is presented in [5.29] below.

[5.29]

	Text span	Attitude
EN	...inspires the feline nuances that he integrated into his creations since 1947.	
ZH为他 提供了 <u>无尽</u> 的创作灵感, 使他 决定 将 豹纹 元素 纳入 1947 年 设计 的 作品 当中。	Maximally upscaled
Translation	...offers him <u>endless</u> creation inspiration, made him decided to include the leopard element into pieces designed in 1947	

(ToE: what Mr Christian Dior did)

On the textual level, the English text span starts with the verb *inspires* while in the Chinese text span it becomes a noun 灵感 (inspiration) and appears relatively later in the text. However, the point at issue here is actually not the difference between the forms of verb and noun and their order of appearance. This is because firstly, this study concerns the interpersonal meaning and how evaluation informs this rather than the textual meaning (relates to the order of information) in SFL.

Secondly, even though it is a verb in the English text span, a maximally upscaled lexical item like *endlessly* could very well be added before *inspires* but this is not the case. In comparison, in the Chinese text span, a higher level of evaluation explicitness is marked by a maximally upscaled lexical item 无尽 (endless). As mentioned before, whenever there is the word 灵感 (inspiration) in the Chinese corpus, it is very often accompanied by 无尽 (endless). However, any words related to *inspire* or *inspiration* in the English corpus is not upscaled in any way. The reason for this is unknown but occurrences like this reinforce the higher level of evaluation explicitness in the Chinese corpus. Apart from the above example, there is also one occurrence where the text spans in English and Chinese use different maximally upscaled lexical items similar to what is discussed in [5.26].

To sum up, the majority number of occurrences in all the five groups of maximally upscaled lexical items discussed between 5.3.1 and 5.3.5 shows a higher level of evaluation explicitness in the Chinese corpus through maximally upscaled instances in Force under Graduation. Although the English corpus has a higher frequency in one group of lexical items – *the most/-est*, it is explained in 5.3.1 that most of the occurrences of *the most/-est* in the English text spans are less explicit in evaluation than the lexical item 全新 (brand-new) in the corresponding Chinese text spans. Therefore, it can be said that in most cases, the higher frequency of maximally upscaled lexical items in one corpus (in

this study, Chinese) can make evaluation more explicit than the other corpus with less maximally upscaled lexical items (the English corpus). The next section, 5.4, will demonstrate the patterns of double-coding that support both the first and second findings identified at the beginning of this chapter – the Chinese corpus is more explicit and emotive in the evaluation.

5.4 Double-coding

Instances of double-coding where lexical items possess qualities of two different Appreciation subtypes occur throughout both corpora (see 4.4), and these occurrences are too prominent to not be discussed in this study. For this reason, this section is dedicated to an in-depth investigation of such occurrences in the two corpora and implications from this investigation will be proposed. In Table 4.26, it is suggested that out of the 16 double-coding combinations, eight are only found in the Chinese corpus and another three only found in the English corpus. These Chinese- and English- only combinations will be examined in 5.4.1 and 5.4.2 below respectively.

5.4.1 Combinations Only Found in the Chinese Corpus

The eight combinations that only exist in the Chinese corpus are R:I+C:B, R:Q+C:B, R:Q+C:C, R:Q+C:D, R:Q+V:P, C:B+C:T, C:D+V:PQ and V:P+V:PQ (see Table 4.26). In total, there are 39 occurrences (NF: 20.42) spread across these eight combinations. Both English and Chinese text spans in these 39 occurrences share the same targets of evaluation; whenever one of the double-coding combinations occurs in the Chinese text spans, one of the following three scenarios can happen in the corresponding English text spans:

- a) No instance of Appreciation at all (30 occurrences, NF: 15.70)
- b) Only one instance of Appreciation (five occurrences, NF: 2.62)
- c) More than one instance of Appreciation but expressed differently (four occurrences, NF: 2.09)

The following sections 5.4.1.1 to 5.4.1.3 will discuss the above three scenarios in turn.

5.4.1.1 No Appreciation Instance in English

The most common scenario is a), where the English text spans have no instance of Appreciation in 30 out of the 39 occurrences (NF: 15.70 out of 20.42) when there are double-coding instances in the corresponding Chinese text spans. In 20 out of these 30 occurrences (NF: 10.47 out of 15.70), the double-coding instances in the Chinese text spans are marked by the word 高级 (high-class/premium), and its recurrences has been discussed in 4.2.13. The rest of the 10 occurrences (NF: 5.23) show different Chinese double-coding instances. [5.30] below exemplifies one of them:

[5.30]

	Text span	Attitude
EN	Rings were worn in clusters	
ZH	戒指在 <u>纤纤</u> <u>玉指</u> 上多个叠加	Inscribed C:B+C:T
		Invoked R:Q (lexical metaphor)
Translation	rings on small, long and soft <u>jade-like</u> fingers multiple stacking	
	(ToE: Rings/fingers)	

In the above example, the products being promoted are rings. The biggest difference between the Chinese and the English text spans in here is that an emphasis is placed on the shape and texture of an imaginary woman's fingers in the Chinese text span, but such emphasis is not found in the English text span. The Chinese text span has the word 纤纤 (small, long and soft) before 玉指 (jade-like fingers), and 纤纤 possesses both the qualities of Composition:Balance and Composition:Texture because the attributes of small and long belongs to Composition:Balance, while being soft is an attribute under Composition:Texture. 纤纤 is a Chinese word that is usually used to describe women's hands or fingers, and when hands or fingers have the attributes of being small, long and soft, they are generally perceived as positive by Chinese language users.

On the other hand, 玉指 (jade-like fingers) is a R:Q instance invoked by a lexical metaphor. Comparing this Chinese text span that is charged with one inscribed instance and one invoked instance to the English text span, the disparity of the level of evaluation explicitness between the two text spans is great because evaluation in the English text span is virtually non-existent. *Rings were worn in clusters* seems to be a mere description on how the rings were worn. Not only there is no mentioning of fingers (let alone evaluation of fingers) but also no Appreciation subtype of any kind can be located in any part of this text span. In contrast, the two inscribed instances (C:B and C:T) from 纤纤 is prominent and 玉指 (jade-like fingers) is invoked by a lexical metaphor which is the second most explicit way of invocation (see Figure 2.5). In this particular example, on one hand, the presence of the double-coded lexical item 纤纤 (and 玉指 (jade-like fingers)) in the Chinese text span increases the gap of evaluation explicitness between the Chinese and the English text spans, while on the other, the rather neutral description in the English text span widens this gap further.

[5.31] is another example of the combination of C:B and C:T but showing another lexical item than 纤纤 in the Chinese text span:

[5.31]

	Text span	Attitude
EN	Suddenly the rustle of fabrics causes the throng to fall silent	
ZH	突然间，嘉宾席变得鸦雀无声，转而响起的是织物 轻柔 的摩擦声	Inscribed C:B+C:T
Translation	Suddenly, the guests become silent, then is the sound of fabrics lightly and softly rubbing	
	(ToE: the sound made by fabrics)	

In [5.31] the target of evaluation in both text spans is the sound made by fabrics. The English text span seems to be a description of an event: *the rustle of fabric* is simply the rustle of fabrics, which is the reason that causes *the throng to fall silent*. The ideational meaning (what actually happens) in this utterance seems to be more apparent than the interpersonal meaning (relations between the writer and the readers), which can mean the stance of the writer is hidden here. To put it simply, it can be said that the English text span here seems to contain no evaluation.

On the contrary, in the Chinese text span, **轻柔** (light and soft) is an inscribed marker (of C:B and C:T) placed by the Chinese writer in the evaluation of the sound made by fabrics. Although it is also under the combination of C:B and C:T, this example is still representative because it shows the great difference in the level of evaluation explicitness between the English and Chinese text spans of a different target of evaluation and with a different double-coding lexical item in Chinese, as compared to [5.30], which has the

double-coding lexical item 纤维. In the data, it is found that regardless of the target of evaluation and double-coding lexical items in the Chinese text span, whenever there is a double-coding of C:B and C:T, the evaluation in the Chinese text span seems to have a higher level of explicitness than in the English text span. In fact, there is one instance of C:B+C:T in Chinese where the corresponding English text span has the same number of Appreciation instances. This will be examined in 5.4.1.3.

Other than the combination between C:B and C:T, the scenario 1) no instance of Appreciation in the English text spans also occurs in combinations that are related to Reaction. [5.32] and [5.33] below are two examples related to Reaction. [5.32] is on the combination between R:I and C:B, and [5.33] is between R:Q and C:C.

[5.32]

	Text span	Attitude
EN	Juicy blood orange encounters a citron essence	
ZH	多汁的血橙与香橼精粹精彩碰撞	Inscribed R:I+C:B
Translation	Juicy's blood orange and citron essence brilliantly clash	
(ToE: notes in a men's fragrance)		

[5.33]

	Text span	Attitude
EN	The collection's guiding thread was a palette of delicate hues brightened by metallic notes	
ZH	这一季以闪耀金属光泽的淡雅色彩为主题	Inscribed R:Q+C:C
Translation	This season takes sparkling metal lustre's simple and elegant colour as the main theme	
(ToE: metallic notes in a fashion collection)		

[5.32] and [5.33] are similar to [5.31] and yet different. The similarity they share is that the Chinese text spans have a higher evaluation explicitness than the English text spans because the Chinese text spans have two inscribed instances that are caused by the double-coding, while all the English text spans appear to be a plain description of what happens or what the thing is without any noticeable markers of evaluation, either inscribed or invoked. For example, *the rustle of fabric* in [5.31], *Juicy blood orange encounters a citron essence* in [5.32], and *hues brightened by metallic notes* in [5.33]. While in [5.33] the lexical item *delicate* in the English text span is an inscribed instance of Appreciation (C:B), [5.33] is still considered as an example in scenario a) (No instance of Appreciation in the English text span) because the target of evaluation being focussed here is not the hue (or colour in the Chinese text span, in which there is also a double-coding combination of C:B (淡 means simple) and R:Q (雅 means elegant)). Rather, the focus is on *metallic notes* in English and 闪耀金属光泽 (sparkling metal lustre) in Chinese.

The difference that separates [5.32] and [5.33] from [5.31] is the lexical structure in the Chinese text spans. In [5.31], or even [5.30], which is on the combination between C:B and C:T, what causes the double-coding is one word, such as 轻柔 (light and soft) in [5.31] or 纤纤 (small, long and soft) in [5.30]. In comparison, the grammatical structure in [5.32] and [5.33] here consists of a modifier and the things being modified (a verb in [5.32] and a noun in [5.33]), and this grammatical structure triggers the double-coding instances in [5.32] and [5.33] in a different way to [5.30] and [5.31].

In these two examples, 精彩 (brilliantly) is the modifier of the action 碰撞 (clash) in [5.32], just as 闪耀 (sparkling) is the modifier of the noun 金属 光泽 (metal lustre) in [5.33]. 精彩 碰撞 (brilliantly clash) is a double-coding of R:I and C:B and 闪耀 金属 光泽 (sparkling metal lustre) is a double-coding of R:Q and C:C, the quality of Reaction in both cases is actually marked by the modifiers – 精彩 (brilliantly) is an inscribed marker of R:I and 闪耀 (sparkling) is an inscribed marker of R:Q. In 精彩 碰撞 (brilliantly clash) in [5.32], just 碰撞 (clash) may be classified as an invoked negative marker of C:B because the word *clash* not only implies that one entity meets another in a strong way but is also associated with the meaning of disagreement. However, with the modifier 精彩 (brilliantly), it positively marks how the two things here (Juicy's blood orange and citron essence) actually *clash* and the potentially negative connotation of 碰撞 (clash) is ruled out in this context. In the end, the full lexical items 精彩 碰撞 (brilliantly clash) channel two positively inscribed instances of Appreciation: R:Q by 精彩 (brilliantly) and C:B by 精彩 碰撞 (brilliantly clash).

In 闪耀 金属 光泽 (sparkling metal lustre) in [5.33], the noun phrase 金属 光泽 (sparkling metal lustre) is relatively more neutral compared to 碰撞 (clash) in [5.32]. Without 闪耀 (sparkling), it may be considered as an invoked marker of C:C by in-group allusions given the possibility that some readers may favour a lustre coming out from metal. Like 精彩 (brilliantly) in [5.32], it is the modifier 闪耀 (sparkling) that makes the quality of C:C apparently positive: it is not just a metal lustre, but a sparkling one. These

two examples are representative instances in understanding another way in which an instance of double-coding can occur in Chinese, other than via a single word as in [5.30] and [5.31].

[5.34] below is another example related to Reaction which differs slightly from [5.32] and [5.33].

[5.34]

	Text span	Attitude
EN	diamonds, emeralds, rubies, amethysts; pink, yellow and violet sapphires, spessartite garnets, tsavorites, demantoid garnets and Paraiba tourmalines	
ZH	钻石、祖母绿、红宝石、紫水晶、粉红色、黄色和紫色蓝宝石、锰铝榴石、沙佛莱石、翠榴石和帕拉伊巴碧玺	Inscribed R:Q+C:D
Translation	diamonds, emeralds, rubies, amethysts; pink, yellow and violet sapphires, spessartite garnets, tsavorites, demantoid garnets and Paraiba tourmalines are radiant and overflowing with colours	

(ToE: precious stones in a jewellery collection)

In the Chinese text span, 流光溢彩 (radiant and overflowing with colours) is an inscribed marker for both R:Q (radiant) and C:D (overflowing with colours, i.e. lots of colours). However, in the English text span, the precious stones are presented as they are without even a neutral description regarding the light and colour of the stones. This is different to [5.32] and [5.33] above because in [5.32] and [5.33], although the English text spans do not seem to have any noticeable markers of evaluation, at least the ideational meaning like *encounters* in [5.32] and *brightened by metallic notes* in [5.33] are there.

The English text span in [5.34] here, however, does not seem to project any ideational nor interpersonal meaning. It can be argued that the English text span here may not have any attitudinal meaning, i.e. it contains zero evaluation. However, from the perspective of textual meaning, it can be disputed that some form of attitudinal meaning is afforded through the long listing of precious stones, which can be regarded as an invoked instance of C:D (see 3.2.1.5). In addition, the mere mentioning of these precious stones can be categorised as an invoked instance of V:P. But all these invoked instances are also present in the Chinese text span. For the sake of illustration, these invoked instances are not highlighted in [5.34] here because the focus of [5.34] is to show what is not in the English text span but in the Chinese text span.

From these above five examples, it can be summed up that the inscribed instances generated by double-coding combinations in the Chinese text spans are a significant contributing factor to the higher evaluation explicitness in the Chinese corpus, while the seeming absence of evaluation in the English text spans in these five examples is another factor that widens the gap of the level of evaluation explicitness between the two corpora.

5.4.1.2 Only One Appreciation Instance in English

Sometimes when double-coding occurs in a Chinese text span, there is one instance of Appreciation in the corresponding English text span. This happens five times out of the 39 (NF: 2.62 out of 20.42) Chinese double-coding instances. The instance of Appreciation in the English text span can be inscribed or invoked. [5.35] and [5.36] below shows examples of inscribed instances in the English text spans.

[5.35]

	Text span	Attitude
EN	she had decided on the models Ruth and May, twin sisters, with a particular feminine quality: delicate and solid	Inscribed C:B
ZH	她选择与 Ruth 和 May 这对双生姐妹展开合作，她们都呈现出了非凡的女性特质： 柔美 却 坚强	Inscribed R:Q+C:B
Translation	she chooses Ruth and May this pair of twin sisters to start cooperation, they both presented extraordinary feminine quality: soft and beautiful yet strong	
(ToE: characteristics of the models Ruth and May)		

[5.36]

	Text span	Attitude
EN	With her lips lacquered an intensely shiny and colourful raspberry	Inscribed C:D

ZH 女星 的 双唇 呈现 鲜艳 而 闪亮的 覆盆子 色 Inscribed R:Q+C:B

Translation Actress's lips present **bright and beautiful** as
well as shining raspberry colour

(ToE: a lipstick)

In [5.35] and [5.36], there are two inscribed instances generated by double-coding of one word in the Chinese text spans, but only one inscribed instance in the English text spans. In [5.35], 柔美 (soft and beautiful) is used to describe the twin models Ruth and May and this particular Chinese word has both the qualities of R:Q (beautiful) and C:B (soft). In contrast, the word used in the English text span is *delicate*, which is a clear marker of C:B because it is associated with the quality of being soft, but the quality of being beautiful in the word *delicate* is not apparent here.

Compared to [5.35], the example of [5.36] has an interesting variation. In [5.35], the type of the inscribed Appreciation in the English text span (C:B) is one of the Appreciation types in the double-coding combination of the Chinese text span (R:Q+C:B). In other words, the English writer in [5.35] only evaluates the characteristics of the models Ruth and May with one type of Appreciation (C:B) while the Chinese writer covers this same type (C:B) but also evaluates using another type of Appreciation (R:Q). In [5.36], however, the inscribed Appreciation subtype in the English text span is completely different to the two in the Chinese text span. The word 鲜艳 (bright and beautiful) is under the categories of both R:Q (beautiful) and C:B (bright). But in the English text span, the word *colourful* is used which belongs to the subtype of C:D because it means lots of different colours (see 3.2.1.5).

In these two examples, no matter whether one of the Appreciation subtypes in the Chinese text span is the same with the one in the English text spans or not, both of the English text

spans in [5.35] and [5.36] have only one inscribed instance and no Appreciation subtype related to Reaction. In comparison, each Chinese text span of these two examples has an inscribed instance of R:Q from the double-coding combination. This concurs with the main findings in this study: the evaluation in the Chinese corpus adopts a more overt approach and tends to focus more on emotional appeals.

As mentioned earlier that the instance of Appreciation in the English text span can be inscribed or invoked, [5.37] below and [5.38] that follows after are examples of invoked instances in the English text spans.

[5.37]

	Text span	Attitude
EN	he is always looking around him for "the spots of colour that will <u>animate</u> the streets tomorrow,"	Invoked R:I (lexical metaphor)
ZH	他总是习惯在身边找寻“能让明日的街头变得更加 鲜活 的色彩”	Inscribed R:I+C:B
Translation	he is always used to around him looking “can make tomorrow’s street become more bright and lively ’s colours”	
	(ToE: colours of garments)	

In [5.37], the single word 鲜活 (bright and lively) in the Chinese text span projects two different types of inscribed instances: R:I (lively) and C:B (bright). In the English text span, “*the spots of colour that will animate...*” is a lexical metaphor in which *the spots of colour* is being personified and the action *the spots of colour* perform here is *animate*. To *animate* something can be understood as to make that thing lively or more cheerful (Collins Dictionary, 2018a). Therefore, *animate* in this English text span is a marker of R:I and an invoked one realised by a lexical metaphor. Similar to [5.35], the type of Appreciation in the English text span is the same as one of the Appreciation subtypes in the corresponding Chinese text span, in the case of [5.37] here, it is R:I. But as compared to [5.37], the level of explicitness in [5.38] below is even lower because it is an invoked instance.

[5.38]

	Text span	Attitude
EN	With its singular colour harmonies and <u>mysterious</u> aura, the opal is at the heart of the new fine jewellery collection designed by Creative Director Victoire de Castellane.	Invoked V:U (lexical metaphor)
ZH	独特的色彩组合，美妙的 斑斓 辉光，在珠宝创意总监 Victoire de Castellane 女士设计的全新高级珠宝系列中，蛋白石堪称绝对主角。	Inscribed R:Q+C:D+C:C
Translation	Unique colour combinations, wonderful gorgeous multicolours and glow , in Creative Director Ms Victoire de Castellane designed	

brand-new jewellery collection, the opal can be
said to be the absolute leading role.

(ToE: a jewellery collection)

[5.38] is a special example because in the Chinese text span, instead of having two inscribed instances like any other double-coding examples before, it can be argued that 斑斓辉光 (gorgeous multicolours and glow) can have three: gorgeous is under R:Q, multicolours is under C:D (i.e. lots of different colours) and on top of that the whole 斑斓辉光 (gorgeous multicolours and glow) can be under the category of C:C. The corresponding part in the English text span is *mysterious aura*, which belongs to none of the subtypes suggested in the Chinese text span. Instead, the value of something being mysterious is categorised into V:U because it belongs to none of the other Appreciation subtypes. In addition, the meaning of the word *mysterious* is not clearly positive, so it is an invoked marker. This is similar to [5.36] in which the instance in the English text span is not the same as those in the Chinese text span, only that in [5.38] here the instance in English is invoked, which indicates an even lower evaluation explicitness.

On the other hand, in the Chinese text span, without considering other inscribed instances such as 独特的 (unique), 美妙的 (wonderful) and 全新 (brand-new), only the two clearly inscribed instances (R:Q and C:D) and a potentially third (C:C) projected in 斑斓辉光 (gorgeous multicolours and glow) in the Chinese text span already highlight an ever higher evaluation explicitness in the Chinese corpus as compared to other examples above.

The next subsection will move on to investigate the last scenario that double-coding combinations only found in the Chinese corpus when there is more than one instance of Appreciation in the English text spans.

5.4.1.3 More than One Appreciation Instance in English

Out of the 39 occurrences (20.42) identified at the beginning of 5.4.1, four (2.09) of them are under this scenario. Just like scenario 2) discussed in 5.4.1.2, the Appreciation instances in the English text spans can be inscribed or invoked. [5.39] below shows an occurrence in which there are two Appreciation instances in the English text span, one inscribed and the other invoked. This example is insightful because it shows a different interpretation of the target of evaluation between the Chinese and the English text spans.

[5.39]

	Text span	Attitude
EN	Christian Dior played a card of splendour and abundance .	Inscribed R:Q+R:I Invoked V:P (Graduation, Force:Quantification)
ZH	克里斯汀·迪奥 为 众人 呈现 了 一 幅 奢华 丰美 的 幻景。	Inscribed V:P Inscribed R:Q+V:P
Translation	Christian Dior for everyone presented a luxury , rich and beautiful fantasy.	
(ToE: what Mr Christian Dior did in a fashion show)		

In the Chinese text span, the double-coded word is 丰美 (rich and beautiful). It is inscribed with both the qualities of R:Q (beautiful) and V:P (rich). Other than that, there is also another inscribed V:P instance from the word 奢华 (luxury) in the Chinese text span. In the corresponding English text span, there are also three Appreciation instances in total: the word *splendour*, according to the Collins Dictionary (2018c), means beautiful and impressive, and beautiful is a quality under R:Q while impressive is under R:I. To put it simply, *splendour* is double-coded with R:Q and R:I. *abundance* implies a large quantity of something and is labelled as an invoked marker of V:P because its sense of being rich, luxury or precious is not obviously evident.

While both text spans have three Appreciation instances and share the same target of evaluation, which is what Mr Christian Dior did in a fashion show, how it is portrayed through Appraisal is dissimilar. In here, the types of instances in Chinese are two V:P and one R:Q, and in English, they are one V:P, one R:I and one R:Q. As discussed in 2.5.2.4, R:I and R:Q, under Reaction, are the only subtypes that are emotion-related. This is one of the very few occurrences in which the English text span uses more emotion-related Appreciation subtypes than the Chinese text span. The Chinese text span here, on the other hand, focus more on the economic values, whether Mr Dior's action projects the quality of preciousness.

This example is particularly informative because even though some examples in scenario 1) in 5.4.1.1 and scenario 2) in 5.4.1.2 already demonstrate different interpretations of targets of evaluation between the English and the Chinese text spans, they are under the condition that the number of Appreciation instances between the English and the Chinese text spans is uneven, so different interpretations are to be expected. But [5.39] here shows that even when the number of Appreciation instances between the two text spans is the same, the interpretation of the same target of evaluation still differs.

[5.40] below is an occurrence where the Appreciation instances in both the Chinese and the English text spans are inscribed. This occurrence is included here to illustrate that the Chinese word 流光溢彩 (radiant and overflowing with colour) can be categorised into

different Appreciation subtypes depending on the target of evaluation. The Appreciation subtypes inscribed by 流光溢彩 in [5.40] here is different than the one also inscribed by 流光溢彩 in [5.34] discussed in 5.4.1.1.

[5.40]

	Text span	Attitude
EN	the diamonds set into the watch, lend a glittering exquisiteness to this exclusive creation	Inscribed R:Q x2
ZH	颗颗美钻在腕表上 流光溢彩	Inscribed R:Q
		Inscribed R:Q+C:C
Translation	each and every beautiful diamond on the watch is radiant and overflowing with colours	
	(ToE: diamonds on a watch)	

In the Chinese text span, the idiom 流光溢彩 (radiant and overflowing with colours) is also in the Chinese text span in an earlier example – [5.34]. *radiant* is an inscribed marker of R:Q. However, the part *overflowing with colours* is categorised as an inscribed marker of C:C here rather than C:D in [5.34]. This is due to the different target of evaluation. In [5.34], the target of evaluation is a list of precious stones which are in different colours,

so *overflowing with colours* highly likely refers to the multiple colours from the many different stones, and therefore a marker of C:D.

However, in [5.40] here, the target of evaluation is diamonds. From the picture on top of where the Chinese text span situates, the diamonds on this watch are white (see Appendix 5). In this context, the part *overflowing with colours* refers more likely to the different colours reflected from the cuts of the diamonds. Instead of listing lots of different colours like in [5.34], this is a description on the different shades of one colour, i.e. the composition of the diamonds, so it belongs to the category of C:C. With *radiant* as an inscribed R:Q marker, the double-coding combination in the Chinese text span is R:Q+C:C. In the English text span, the words *glittering* and *exquisiteness* are both clear markers of R:Q. When the instances of double-coding in the two text spans are compared, the evaluation in the English text span is like in [5.39] and relies more on emotion-related Appreciation types. However, the diamonds are not only evaluated as *radiant and overflowing with colours* in the Chinese text span, but it is also 美 (beautiful). This is another instance of inscribed R:Q. This means both the Chinese and the English text spans have two instances of R:Q and the Chinese text span has one more inscribed instance of C:C from the double-coding combination.

In this occurrence, it can be seen that the way of expressing Appreciation in the Chinese text span is more diverse, one lexical item 流光溢彩 (radiant and overflowing with colours) is loaded with two types of Appreciation. Compared to 流光溢彩 (radiant and overflowing with colours) in the Chinese text span, lexical items like *glittering* or *exquisiteness* only inscribe one type of Appreciation individually. The different Appreciation subtype categorisation of 流光溢彩 (radiant and overflowing with colours) between [5.40] and [5.34] also supports the view put forward by various SFL scholars (e.g. Alba-Juez and Thompson, 2014; Macken-Horarik and Issac, 2014; Fuoli and Hommerberg, 2015) as identified in 2.3.1: the concept of evaluation is protean and highly context-dependent. [5.41] below gives an example in which the Appreciation instances in the English text span are all invoked while those in Chinese are all inscribed.

[5.41]

	Text span	Attitude
EN	a touch of new Lip Sugar Scrub to give <u>soft</u> and naturally <u>rosy</u> lips	Invoked C:T (in-group allusions) Invoked R:Q (in-group allusions)
ZH	新款 Lip Sugar Scrub 打造 焕现 自然 粉嫩 色泽 的 柔润 双唇	Inscribed C:B+C:T
Translation	new Lip Sugar Scrub makes glowing natural light-coloured and soft colour's soft and moist lips	
(ToE: lips)		

This example explores the concept that some qualities may not be seen positively in one language, but it is clearly positive in another language. The double-coded Chinese word 粉嫩 has the quality of C:B (light-coloured) and C:T (soft). Although the translation *light-coloured and soft* seems non-attitudinal in English, 粉嫩 is a clearly positive adjective in almost all contexts in the language of Chinese. Lexical items with similar meaning are found in the English text span: *soft* and *rosy*, which possess the quality of C:T and R:Q respectively. *soft* and *rosy* are only categorised as invoked attitude because their positiveness is not always prominent in all contexts in the language of English. For

example, *soft* in *soft and limp hair* has a negative connotation. Likewise, the word *rosy* is not always positive, when it is taken out of context, it means a reddish-pink colour which can be rather neutral. But it is only attitudinal when it is put in a context like the English text span above, where the target of evaluation is lips, then lips that are *rosy* can invoke an instance of R:Q, because in the discourse community of beauty and cosmetics, people consider *rosy lips* beautiful, i.e. an instance invoked by in-group allusions.

This example draws attention to the phenomenon that even though the meaning conveyed is the same in Chinese and English, the level of explicitness can be higher in one language and lower in the other. On another note, some may remark that the English text span has an emotion-related Appreciation subtype (R:Q) but not in the Chinese text span, which can suggest that the evaluation in the English text span in [5.41] here is more emotive than the Chinese text span. However, this study argues that whenever the target of evaluation marked by the double-coding combination of C:B+C:T is a body part like in [5.41] here, it can invoke an instance of R:Q (emotion-related). This will be discussed further in 5.4.3.

[5.42] below illustrates the greatest gap in the level of explicitness between a Chinese and an English text span under scenario c) listed in 5.4.1 (More than one instance of Appreciation in the English text spans). In this particular case, the evaluation in the English text span is implicit to such an extent that it can be said to be hidden.

[5.42]

Text span		Attitude
EN	Fix It	Invoked C:D+V:PQ (in-group allusions)

ZH

迪奥 多效 美颜 棒

Inscribed C:D+V:PQ

Inscribed R:Q

Translation Dior **multiple effects** beauty stick

(ToE: a makeup product – a concealer)

In the Chinese text span, the two single words 多效 (multiple effects) need to be considered together to understand the meaning in the context. When they are considered together, both the qualities of C:D and V:PQ emerge at the same time: *multiple effects* suggests diversity and also accentuates the product quality. *Fix It* are the only two words in the English text span and compared to the Chinese text span, it is ambiguous and if the target of evaluation is not clearly stated here, probably no one would know that *Fix It* is a makeup product.

To this end, some may think this is actually an occurrence under scenario a), that there is no Appreciation instance at all in the English text span when there are inscribed Appreciation instances induced by double-coding in the Chinese text span. Yet, when one investigates what actually *Fix It* is and knows that it is a two-in-one concealer stick made by Dior, the term *Fix It* becomes contextually meaningful: the word *Fix* suggests fixing any one of the two issues implied in *two-in-one* and the *It* can be one issue out of the two that can be fixed. If *Fix It* is understood this way, this term also suggests C:D and V:PQ.

However, to be able to understand this meaning, readers really need to be very familiar with Dior's makeup products and know what *Fix It* really is. Readers who have such specific knowledge can be considered as members of a smaller discourse community within the luxury fashion discourse community. Because of this, the qualities of C:D and V:PQ emanated from *Fix It* here are invoked from the least explicit way of invocation – in-group allusions (see Figure 2.5). This kind of invocation is controversial because

whether evaluation exists depends heavily on the readers’ knowledge and interpretation. In this example, the details of how *Fix It* can be invoked through in-group allusions is explained. However, it is acknowledged that to other SFL and Appraisal scholars, this explanation may seem far-fetched and ‘no evaluation in the English text span here’ may be a more plausible conclusion to them.

To conclude this section of 5.4.1 which discussed the double-coding occurrences that are only found in the Chinese corpus, the discussion shows that the Chinese corpus has a higher level of evaluation explicitness in all the three scenarios identified at the beginning of 5.4.1. This supports the first of our main findings listed at the beginning of this chapter: the evaluation in the Chinese corpus adopts a more overt approach. In fact, double-coding occurrences not only supports the first but also the second main finding too: the evaluation in the Chinese corpus tends to focus more on emotional appeals than in the English corpus. This point will become more apparent after the discussion in 5.4.2 below on the double-coding combinations only found in the English corpus.

5.4.2 Combinations Only Found in the English Corpus

In comparison to the eight combinations in the Chinese corpus (see Table 4.26), there are only three combinations that are exclusively found in the English corpus. They are C:C+V:Sk, V:D+V:HT, V:D+V:M. Each of them has one occurrence (NF: 0.58) and will be examined below in turn as they reveal interesting comparisons between the English and the Chinese text spans. [5.43] here shows the first of the three occurrences.

[5.43]

Text span	Attitude
<hr/>	

EN	Louis Vuitton presents the Blossom collection and its novelties Colour Blossom BB line	Inscribed V:M+V:D
ZH	路易威登 呈现 Blossom 绽放 珠宝 系列 并 推 出 其 全新 衍生 Colour Blossom BB 系列	Inscribed V:M
Translation	Louis Vuitton presents Blossom jewellery collection and launches brand-new derived Colour Blossom BB collection	
(ToE: a jewellery collection)		

The word *novelties* in the English text span does not only have the connotation of new but also different and unusual (Collins Dictionary [online], 2018). Therefore, the word *novelties* inscribes both the qualities of V:M (new) and V:D (different and unusual). In the Chinese text span, although 全 (brand) in 全新 (brand-new) signifies a maximum level of upscaling in Force under Graduation (see 5.3.1), which can project a certain degree of evaluation explicitness, this is just one inscribed instance and no other inscribed or invoked instance can be found in the Chinese text span. This is a rare occurrence that the level of evaluation explicitness is higher in the English text span than the Chinese text span.

Unlike the double-coded lexical items in the Chinese corpus that are always clearly positive, i.e. inscribed, it is not always the case in the English corpus and some double-coded lexical items in the English corpus can be invoked. [5.44] and [5.45] exemplify this phenomenon.

[5.44]

	Text span	Attitude
EN	In all the other Christian Dior collections, one comes across the subtle curves of its silhouette, which affirms itself as the <u>identifier of the Dior</u> allure .	Invoked V:D+invoked V:HT (intertextual references) Inscribed R:I+R:Q
ZH	在 克里斯汀 · 迪奥 设计 的 其他 系列 中，它的 圆润 曲线 总是 悄然 浮现， 忠实 传承 Dior 迪奥 风格。	Inscribed V:HT
Translation	In Christian Dior's designed's other collections, its round and full curves always quietly emerge, faithfully inherit Dior Dior style.	

(ToE: a particular silhouette)

The English text span in this example contains two double-coding instances while the Chinese text span has none. In the English text span, the first double-coded lexical item is *identifier*, an invoked marker of V:D that highlights the distinctiveness of something. This invoked V:D instance also acts as an attitudinal token which invokes the quality of V:HT in the expression of *the identifier of the Dior...*, because *identifier* in here also emphasises the characteristic that is particular in the brand Dior, i.e. related to the brand's tradition or heritage. *allure* is the second double-coded lexical item, which has both the qualities of being enticing and attractiveness which belongs to the categories of R:I and R:Q respectively.

These emotion-related Appreciation instances are not found in the Chinese text span. There is only one inscribed instance in the Chinese text span: 忠实 传承 (faithfully inherit), which clearly marks the heritage of the brand positively and so it is an inscribed instance of V:HT. This is another example (the first one is [5.43]) demonstrating the presence of double-coded lexical items in the English text span which contributes to a higher level of evaluation explicitness when compared to the corresponding Chinese text span.

As a matter of fact, all the examples discussed in 5.4 so far suggest that whenever there is a double-coded lexical item in a text span of one language, the level of evaluation explicitness in this text span will be higher than in the corresponding text span of the other language. However, in [5.45], where the attitude in the double-coding instance of the English text span are all invoked, suggests otherwise.

[5.45]

	Text span	Attitude
EN	<u>Dyed different shades and tracing out flowers,</u>	Invoked V:Sk (in-
	<u>verdant bushes and streams of water</u>	group allusions/lexical metaphor)
		Invoked C:C (lexical metaphor)
ZH	多彩的色调勾勒出娇嫩的花瓣、青翠的	Inscribed C:D
	灌木和 平静的水塘	Inscribed C:T

Translation **colourful** tones draw the outline of **soft and tender** flower petals, verdant bushes and **peaceful** pond

(ToE: embroideries on a piece of garments)

The whole English text span: *Dyed different shades and tracing out flowers, verdant bushes and streams of water* does not contain any attitudinally charged lexical item, so any possible evaluation will be invoked attitude. When it is examined closely, the actions *Dyed* and *tracing out* implies the craftsmanship involved in dying the threads in different colours and in embroidering the *flowers, bushes* and *water*. This is an invoked instance of V:Sk. In the same text span, *flowers, verdant bushes and streams of water* are the things being embroidered on a piece of garment, it is a description on the complexity of such embroideries, so it is an invoked instance of C:C.

The Chinese text span, in comparison, is much more explicit due to three inscribed instances. At the beginning of the text span, instead of focusing the action of *Dyed* in English, which makes clear that it is threads that are being evaluated, the focus in the Chinese text span is shifted to the colour tones of the embroideries and uses 多彩的 (colourful) which is an inscribed marker of C:D. Then, the text span is further inscribed by 娇嫩的 (soft and tender) and 平静的 (peaceful), which are categorised as inscribed instances of C:T and V:U respectively. Although only the English text span has a double-coding instance, the level of evaluation explicitness is actually higher in the Chinese text span.

As identified at the beginning of 5.4.1 and 5.4.2, the total number of occurrences when double-coding instances are only found in the Chinese corpus is 39 and in the English

corpus, it is three. After some detailed examination, it is discovered that all the 39 double-coding instances in the Chinese corpus and two of the three double-coding instances in the English corpus have a higher level of evaluation explicitness when compared to the corresponding text spans in the other language. This suggests that whenever there is a double-coded lexical item in a text span of one language, the level of evaluation explicitness in this text span is most of the time higher than in the corresponding text span of the other language which does not have a double-coding instance. All in all, the evaluation in the Chinese corpus is more explicit in terms of doubling-coding.

5.4.3 Combinations More Emotive in the Chinese Corpus

In the discussion of 4.4, it is proposed that double-coding instances in the two corpora also contribute to the finding that the Chinese corpus tends to focus more on emotional appeals in the evaluation. This is because most of the double-coding combinations that are only found in the Chinese corpus are emotion-related, i.e. Reaction, but those in the English corpus are rational ones, i.e. Composition and Valuation (see Table 4.26). In this section, it is further argued that the double-coding combination of C:B+C:T can also invoke R:Q (an emotion-related Appreciation subtype, see 2.5.2.4) and thus contribute to the more emotive approach in the Chinese corpus because there are more C:B+C:T instances in the Chinese corpus. Four examples from the previous sections are reproduced in 5.4.3.1 below to illustrate this argument.

5.4.3.1 C:B+C:T=R:Q If the Target of Evaluation is a Body Part

The aim of this section is to argue that whenever the target of evaluation marked by the double-coding combination of C:B+C:T is a body part, it becomes an invoked instance of R:Q (emotion-related), which the Chinese corpus has four, but the English corpus has none. [5.46] to [5.49] below show all the four C:B+C:T occurrences in the Chinese corpus.

[5.46]

	Text span	Attitude
EN	a touch of new Lip Sugar Scrub to give <u>soft</u> and naturally <u>rosy</u> lips	Invoked C:T (in-group allusions) Invoked R:Q (in-group allusions)
ZH	新款 Lip Sugar Scrub 打造 焕现 自然 粉嫩 色泽 的 柔润 双唇	Inscribed C:B+C:T Invoked R:Q (attitudinal tokens – C:B+C:T)
Translation	new Lip Sugar Scrub makes glowing natural light-coloured and soft colour's soft and moist lips	
	(ToE: lips)	

[5.47]

	Text span	Attitude
EN	a woman's hand delicately posed on a panther's paw	

ZH	一支 纤纤 <u>玉手</u> 轻轻搭在猎豹的一只前爪之上	Inscribed C:B+C:T
		Invoked R:Q (attitudinal tokens – C:B+C:T)
		Invoked R:Q (lexical metaphor)

Translation one **small, long and soft** jade-like hand lightly
puts on top of a cheetah's forepaw

(ToE: a women's hand in a perfume advertisement)

[5.48]

	Text span	Attitude
EN	Nails are kept discreet with a Diorlisse Abricot base	
ZH	甜杏护甲油为 纤纤 十指镀上低调柔和的色彩	Inscribed C:B+C:T Invoked R:Q (attitudinal tokens – C:B+C:T)

Translation sweet apricot protecting nail polish coats **small,**
long and soft ten fingers with low-profile and
soft-harmonious colours

(ToE: fingers with nail polish)

[5.49]

	Text span	Attitude
EN	Rings were worn in clusters	
ZH	戒指在 <u>纤纤</u> <u>玉指</u> 上多个叠加	Inscribed C:B+C:T
		Invoked R:Q (attitudinal tokens – C:B+C:T)
		Invoked R:Q (lexical metaphor)
Translation	rings on small, long and soft <u>jade-like</u> fingers multiple stacking	

(ToE: fingers with nail polish)

The targets of evaluation in all the above examples are body parts: [5.46] is lips, [5.47] is a hand, and [5.48] and [5.49] are fingers. Back in the discussion of [5.41] in 5.4.1, it is

put forward that the combination *light-coloured and soft* in the one Chinese word 粉嫩 in descriptions of skin, including lips, is regarded positively in the Chinese culture. Likewise, although the English translation of 纤纤 – *small, long and soft* seems non-attitudinal and merely indicating the balance (e.g. small to big, long to short) and texture of things (soft versus hard), 纤纤 itself is a widely agreed positive word in Chinese, so by logical extrapolation, a hand or fingers that are *small, long and soft* are regarded as beautiful in the Chinese culture and thus an instance of R:Q is invoked.

Based on this corollary, all the above four occurrences of double-coding in C:B+C:T can invoke four instances of R:Q. Given these invoked R:Q instances together with the emotion-related double-coding combinations in the Chinese corpus (see Table 4.26), it can be said that the evaluation in the Chinese corpus is presented in a relatively more emotional way than the English corpus. Despite the limitations of the double-coding method mentioned in 3.2.2, from all the discussion in 5.4, it can still be suggested that double-coding instances in the Chinese corpus play an important part in making the evaluation in the Chinese corpus more explicit and emotive than in the English corpus.

5.5 Conclusion

The objective of this chapter is to investigate how and why the four specific patterns, identified at the end of the last chapter, contribute to the two main findings of this study. The first main finding is that the evaluation in the Chinese corpus is more *explicit* than in the English corpus and the second finding is that the evaluation in the Chinese corpus is more *emotive* than in the English corpus. In terms of the four specific patterns, they are 1) a much higher frequency of inscribed instances in the Chinese corpus, 2) a higher frequency of more explicit invoked instances in the Chinese corpus, 3) a much higher frequency of maximally upscaled instances in Force under Graduation in the Chinese corpus, and 4) a higher frequency in emotion-related double-coding instances in the Chinese corpus. These four patterns are scrutinised with the most representative examples in 5.1, 5.2, 5.3 and 5.4 respectively.

In 5.1, three scenarios are identified in order to study the ten Appreciation subtypes (R:Q, C:B, C:C, C:T, V:D, V:HT, V:M, V:P, V:PQ and V:Sk) of which the frequencies are higher in the Chinese corpus. The three scenarios are examined: the corresponding English text spans have a) fewer inscribed instances, b) only invoked instances, or c) no evaluation of any kind when the Chinese text spans have one or more inscribed instances. It is revealed that the Chinese corpus has a higher level of evaluation explicitness in all three scenarios. The Chinese corpus is also more emotive in evaluation because inscribed instances of R:Q, which is an Appreciation subtypes related to emotion, not only appear in all the three scenarios, but they also appear in a pair of two, in the structure of an R:Q adjective followed by an R:Q noun.

In 5.2, instances invoked by counter-expectancy in V:PQ in the English corpus and by logico-semantic relations in R:I in the Chinese corpus are chosen for discussion because as suggested at the end of 4.2.17, they are the variables that determine whether the Chinese corpus has a higher level of evaluation explicitness in invoked instances in general. Discussion in 5.2.1 informs that in two out of the three occurrences where the V:PQ instances are invoked by counter-expectancy in the English corpus, the attitude in the Chinese text spans is more explicit. Likewise, in 5.2.2, the attitude in the Chinese text spans is more explicit in three out of the five occurrences where the R:I instances are invoked by logico-semantic relations in the Chinese corpus. This suggests that invoked instances in the Chinese corpus also make the evaluation in the Chinese corpus more explicit in general.

In 5.3, maximally upscaled instances in Force under Graduation in the two corpora are compared, and in the 24 groups of maximally upscaled lexical items identified in Table 4.24, the Chinese corpus has higher frequencies in five of them: maximisation in newness (see 5.3.1), maximisation in amount (see 5.3.2), maximisation in time (see 5.3.3), maximisation in quality (see 5.3.4) and infinity (see 5.3.5). It is discovered that regarding these five groups of lexical items, whenever a Chinese text span has one of them, the corresponding English text span either has a less upscaled one or no evaluation of any kind at all. In addition, sometimes a Chinese text span can have multiple maximally upscaled lexical items while the corresponding English text has fewer or does not have

any. In comparison, given the very few numbers of maximally upscaled lexical items found in the English corpus, only a very few cases show that an English text span has a higher level of explicitness when there is a maximally upscaled lexical item but none in the corresponding Chinese text span. All these kinds of occurrences further strengthen the higher level of evaluation explicitness in the Chinese corpus. It is also interesting to find that although the superlative word *latest* has a higher level of frequency in the English corpus, the English text spans are less explicit in evaluation than the lexical item 全新 (brand-new) in the corresponding Chinese text spans. This suggests that a corpus that has a higher level of frequency in one group of maximally upscaled lexical items does not necessarily have a higher level of evaluation explicitness.

In the last section of this chapter, 5.4, instances of double-coding in the two corpora are examined in detail. The discussion of 5.4.1 reveals that whenever a double-coding instance is only found in a Chinese text span but not in the corresponding English text span, the evaluation in that Chinese text span is always more explicit. This is because when a double-coding instance is only found in a Chinese text span, the corresponding English text span either has no evaluation in any kind or has fewer inscribed instances than the Chinese text span. Although in the discussion of 5.4.2, there are actually two occurrences (NF: 1.16) in the English corpus that show a higher level of evaluation explicitness by using double-coding instances, compared to the 39 occurrences (NF: 20.42) in the Chinese corpus, the level of evaluation explicitness in the Chinese corpus is still substantially higher. Different double-coding combinations in the two corpora also indicate that the evaluation in the Chinese corpus is more emotive because firstly, five out of the eight double-coding combinations that are only found in the Chinese corpus are emotion-related (have either R:I or R:Q in the combination) while there are no emotion-related combinations in the three English-corpus-only double-coding combinations. Secondly, it is argued that when the target of evaluation is a body part and is marked by the double-coding combination of C:B+C:T, an instance of R:Q is invoked. At least four occurrences (2.09) of this kind are located in the Chinese corpus but zero in the English corpus. It suggests that these two sub-patterns in double-coding instances support the finding that the Chinese corpus is more emotive in the evaluation.

From all the above discussion in 5.1 to 5.4, it can be reasonably concluded that all the four patterns support the two main findings: the Chinese corpus is more explicit and emotive. This, in turn, fulfils the first two research objectives set in Chapter 1 of this study (see 1.2). However, the third and last objective, which is to investigate any possible implications of the evaluation strategies and their similarities and differences (if any) in English and Chinese for luxury fashion marketing communications, is not yet fulfilled. The analysis so far has mainly shed light from a linguistic perspective. For this reason, implications from all these findings for luxury fashion marketing communications will be discussed in the next chapter.

CHAPTER 6 DISCUSSION: IMPLICATIONS FOR LUXURY FASHION MARKETING COMMUNICATIONS

This chapter aims to interpret the empirical results in Chapter 4 and the descriptive analysis in Chapter 5 in order to find out their implications for luxury fashion marketing communications. As identified in 2.2.2 and presented in Figure 2.2, to convey the concept of luxury, companies often emphasise six values in their marketing communications: exclusivity, heritage, high-quality, high-price, high social status and uniqueness. In terms of fashion marketing, the most prominent value to highlight in marketing communications is modernity, i.e. being fashionable (see discussion in 2.2.3). In the discussion in Chapter 4 and 5, it is already known that the evaluation strategies are different in that the Chinese corpus shows a higher level of evaluation explicitness and emotiveness. In this chapter, the above values of luxury and fashion will be taken as the point of departure to see how the concepts of luxury and fashion are communicated in the chosen English and Chinese luxury fashion promotional texts, which is also an instance of marketing communications, with a view to offering some insights in luxury fashion marketing communications in these two languages.

6.1 Exclusivity

To express the value of exclusivity, that something is rare and not readily available (see 2.2.2), both corpora use a similar number of the lexical item *exclusive*. However, the Chinese corpus seems to also emphasise the time and the quantity of things. Although the frequency difference in inscribed instances, i.e. explicit markers, between the two corpora in V:E is regarded seems minimal (see Table 4.2, LL value is 3.48, lower than 3.84), a pattern emerges that 18 occurrences in the Chinese corpus are related to time and quantity: 14 occurrences of the lexical item 限时 (limited-time) and four occurrences of the lexical items 限定/限量 (limited-edition). In comparison, there are only two occurrences of the lexical item *limited edition* in the English corpus. This can suggest that the concept of the limited amount of time and quantity is more commonly associated with exclusivity in Chinese than English.

Another interesting observation is that, regardless of the English or the Chinese corpus, elements that have the sense of not being readily available are found throughout the text to create a sense of exclusivity. For example, *backstage* or 后台 (backstage), *behind-the-scenes* or 幕后 (behind-the-scenes), *insider* or 私密 视野 (a private view) and *secrets* or 奥秘 (secrets). All these elements suggest a certain privilege that is not shared by everyone.

From what has been discussed here, it can be said that in luxury fashion marketing communications, not only the exclusivity of the actual products is highlighted by explicit marker such as *exclusive*, *limited-time* or *limited-edition*, but it is further extended by implicit markers of the brand itself, that the knowledge or skill of a brand is marketed as something that is backstage, behind-the-scenes, secretive and only for insiders. These findings are interesting and can only be unveiled through taking the perspective of marketing communications when comparing how a certain value, in this case exclusivity, is expressed in English and Chinese. They cannot be revealed by comparing frequency significance as presented in Chapter 4, because when both corpora contain similar number of, for instance, 幕后 (behind-the-scenes) and *behind the scene*, the LL value is below 3.84 and deemed not meaningful, which means no further examination is conducted in Chapter 4 and 5. In this regard, the discussion in this chapter is important to this study as it reveals interesting findings that are not covered in the previous chapters.

6.2 Heritage

The value of having a long heritage or tradition is identified as an essential value of luxury (see 2.2.2) and its expression in the two corpora is represented by the Appreciation subtype of V:HT. As discussed in 3.2.1.10, the lexical item *heritage* is a rather neutral word and only by the company of a clear positive marker can the combination be considered an explicit marker of V:HT. In this regard, it seems that the value of having a long heritage or tradition is clearer emphasized in the Chinese corpus. Whenever the lexical item *heritage* appears without any clear positive marker modifying it in the English corpus, the lexical items used in the corresponding texts in the Chinese corpus

are 历史财富 (history wealth) (see 4.2.10). In fact, the English word *heritage* can be expressed in different ways in Chinese while keeping the neutral meaning such as 遗产 (heritage). This can imply that 历史财富 (history wealth) may be a conscious choice and since 财富 (wealth) in 历史财富 (history wealth) has a positive connotation in general, compared to *heritage*, 历史财富 (history wealth) makes the heritage of a brand a surely positive asset.

With this difference in expressing the quality of heritage between English and Chinese, it can be suggested that in luxury fashion marketing communications in Chinese, the concept of heritage is either always regarded very positively, or its positiveness has to be spelt out clearly because things that have a long history can mean old and the notion of old was encouraged to be perceived negatively since the time of Mao and may still have an impact now (Wu, 2009). In the English corpus, the many occurrences of the relatively implicit marker *heritage* can on the other hand mean that either the positive connotation of heritage is embedded in the English culture or it is merely the English writer's action, intentional or unintentional, to leave rooms for the readers to interpret the meaning and degree of positiveness of the lexical item *heritage*. In this research, it is only confirmed that the level of evaluation explicitness of 历史财富 (history wealth) is higher than *heritage* from a linguistic point of view. To find out the answer to the either-or possibilities suggested above, some user-based research is needed.

In both corpora, the value of heritage is also created through the many recurrences of the founder's name of a brand, e.g. Christian Dior, Gabrielle Chanel and Louis Vuitton; the name of the founding place of a brand, e.g. 30 Avenue Montaigne for Dior, 31 rue Cambon for Chanel; and also the name of some classic features of a brand, e.g. the New Look for Dior, Monogram for Louis Vuitton, quilted patterns for Chanel. All these elements, though factual on their own, are argued to be part of the marketing communications because they build up a brand image that a brand has a long history and in turn giving the customers the impression that when they buy a product, they not only buy the product itself but also the historical story behind the brand. Other than the names of the founder, the founding place and classic features, temporal information about the

brands is also found in both corpora as a means to realise the value of heritage. For example, the founding year or an anniversary of a brand.

While the findings of Morley and McMahon (2011), Dion and Borraz (2015) and Dubois et al. (2001) discussed in 2.2.2 in Chapter 2 suggest that descriptions related to heritage or tradition generate a positive value that is shared by the sellers and consumers in the community of luxury consumption, the recurrences of this brand-related factual information identified by the Appraisal framework in this study can be said to be some of the more specific realisations in such descriptions related to heritage or tradition. In fact, all the textual realisations identified in this study are the more in-depth investigation of how the six luxury-related values are expressed in luxury fashion marketing communications.

6.3 High-price

To reflect the value of high-price or high economic values, both corpora contain similar lexical items like *luxurious*, *opulent*, *precious*, *sumptuous* in English and 高级 (high class/premium) (this lexical item is also categorised under high-quality), 华贵 (luxurious/sumptuous), 珍贵 (precious/valuable), 奢华 (luxury/extravagant) in Chinese as explicit markers. The distribution of these lexical items is similar in both corpora except for 高级 (high class/premium) which shows a higher number of occurrences in the Chinese corpus (see 4.2.13). All these occurrences of 高级 (high class/premium) appear next to a particular object 成衣 系列 (ready-to-wear collection) while in the English corpus, it is simply *ready-to-wear collection* without being modified by *high class/premium* or other similar lexical items.

From the above pattern, it can be speculated that Chinese luxury fashion consumers may favour a ready-to-wear collection that is high-class or premium more than English luxury fashion consumers or, as mentioned in 4.2.13, the data of this study is taken from three western brands and Chinese luxury fashion consumers may not be as familiarised with these brands as English luxury fashion consumers. Therefore, the more occurrences of 高

级 (high class/premium) in the Chinese corpus can be seen as the Chinese writer's intervention to further emphasise the luxuriousness of those ready-to-wear collections, while such luxuriousness may already be apparent to English luxury fashion consumers by the mere mentioning of the brand name, e.g. Chanel's ready-to-wear collection.

To imply the value of high-price, both corpora adopt the same pattern too which is the recurring mentioning of expensive materials such as velvet or silk threads for garments and various sorts of precious metal and stones like gold and diamonds for jewellery. Sometimes the value of high-price is intensified by a seemingly endless list of expensive materials (see [5.34]). To sum up, in the six values associated with the concept of luxury, the value of high-price is the one that shows the least differences in the ways of expression between English and Chinese.

6.4 High-quality

As discussed in 2.2.2, high quality can be communicated in various aspects of a product including emphases on its quality or the craftsmanship involved in making the product. These emphases are identified in the categories of V:PQ and V:Sk under the Appraisal framework. In terms of quality, it is not surprising to find that lexical items like *comfort* or 舒适 (comfort), *easy-to-carry* or 易于使用 (easy-to-use), etc., are found in both corpora given that the texts are mostly about garments, accessories and products of cosmetics. These lexical items are explicit markers which highlight the quality of the products straightforwardly and both corpora seem to apply these similar lexical items in relatively the same amount and occasion. However, the use of implicit markers of quality in the English corpus is slightly different.

In both corpora, implicit markers of quality are mostly descriptions of how the products work. In the English corpus, two separate features of a product that are not usually expected to exist at the same time are often presented together and the contrast between them highlights a more-than-good quality of the product. On the other hand, in the Chinese corpus, the same two features are often presented in an additive relation and loaded with explicit markers. Such difference is pointed out in Table 4.19 (see row no. 5,

more instances are invoked by counter-expectancy in the English corpus) and exemplified in These two occurrences are also similar: counter-expectancy is marked by the use of the word *without* in the English text spans, while in the Chinese text spans there are several inscribed instances. . The implication of this difference in luxury fashion marketing communications is that to express the quality of a product, it may be more common for the English writer to resort to grammatical means, e.g. the use of *without*, to make a contrast while for the Chinese writer lexical means, e.g. clearly positive lexical items like 流畅 清透 (smooth [and] clear), may be preferred.

With regard to emphases on craftsmanship, another way to communicate the value of high quality, there are some great inconsistencies between the two corpora. First of all, similar to how the value of heritage is communicated in the two corpora, whenever the lexical item *savoir-faire* (it means know-how in English), a relatively neutral word, appears in the English corpus, the corresponding texts in the Chinese corpus will have the phrase 精湛 工艺 (skilled craftsmanship) in which 精湛 (skilled) is an explicit marker. This difference happens 19 times in the two corpora and it is a great factor contributing to the frequency difference in terms of explicit markers between the two corpora (see Table 4.2).

From this difference, it can be argued that a product that is made by a skilled craftsmanship may matter more among Chinese than English luxury fashion consumers. This argument is further strengthened in implicit expressions about craftsmanship in the two corpora. In the English corpus, most of the expressions about craftsmanship are rather ambiguous and open for interpretation (see Table 4.21, 34 out of 50 instances are invoked by in-group allusions), this ambiguity is illustrated in [5.45]. However, the expressions about craftsmanship in the Chinese corpus shows a heavy reliance on emphases of the makers of the products. For example, fashion designers are called 大师 (masters); an embroiderer is referred as 刺绣 专家 (the embroidery expert); the hands of seamstresses in an haute-couture atelier are described as 如 金 巧手 (like gold skilled hands), which is a Chinese idiom to praise the skilfulness of someone. This kind of emphasises on the makers of the products can be found recurrently throughout the Chinese corpus but is

relatively fewer in the English corpus (see Table 4.21 row no. 2 attitudinal tokens²⁷), with seemingly only one instance *specialised ateliers*. Giving compliments to the makers of the products is an indirect way to say that the products are of good quality.

All these emphases on the makers of the products and also the use of the phrase 精湛工艺 (skilled craftsmanship) rather than simply *know-how* in the Chinese corpus may suggest that Chinese luxury fashion consumers in general value skilfully-made products highly, and possibly higher than English luxury fashion consumers. Or, English luxury fashion consumers are assumed to understand implicit evaluation related to craftsmanship.

6.5 High Social Status

The expression of the value of social status located in both corpora concurs with the findings of Fionda and Moore (2009), Williams (2009), Kapferer and Bastien (2012) and Kapferer (2014) discussed in 2.2.2: celebrity endorsement is a common tactic in luxury fashion marketing. Mostly names of celebrities, together with names of other figures that have a high social status such as kings and dukes are found throughout both the English and the Chinese corpus. These occurrences are substantial as they are over a third of the total number of Valuation in each corpus (see Table 4.12 row no. 8 in-group allusions, for why these occurrences of names are categorised as in-group allusions, see 3.2.1.7) while for the implicit markers of the other five values discussed here, the number of occurrences is only in double-digit (see Appendix 3 for occurrence distribution in invocations, i.e. implicit markers). In short, the names of celebrities are ubiquitous in the two corpora. This can suggest that in all the six values associated with the concept of

²⁷ In linguistic terms under the Appraisal framework, these emphasises of the makers of the products are V:Sk instances invoked by attitudinal tokens of inscribed J:C instances. This is because the capacity of the maker (Judgement) can make the readers perceive positively how skilfully the products is made (Appreciation). Also see Table 2.1 for the subtypes of Judgement and 2.5.2.1.1 for the explanation of attitudinal tokens.

luxury, the value of social status may probably be the most necessary value to be emphasised in luxury fashion marketing communications regardless it is in English or Chinese.

6.6 Uniqueness

The last value associated with the concept of luxury is uniqueness. The textual realisation of this value is identified under the category of V:D. Clear evidence of the value of uniqueness is found in both corpora as they both contain explicit lexical items related to uniqueness. For example, *distinctive*, *exceptional*, *unique*, etc. in the English corpus or 独有 (unique/only have), 独到 (unique/original), 独特 (unique/special), 独一无二 (unique/only), etc. in the Chinese corpus (see the full list in Table 4.13). Although textual realisations of the value of uniqueness is evident in both corpora, as discussed in 4.2.8, the explicit lexical items in the Chinese corpus is more diverse in terms of the range of vocabulary (see Table 4.13). Whether this phenomenon is due to grammatical constraints (certain Chinese words with the meaning *unique* can only be used depending on the noun that follows) or the strategy of the Chinese writer's to avoid repetition as proposed in 4.2.8, or any other factors, the implications of this phenomenon for luxury fashion marketing communications is that when expressing the value of uniqueness, more diverse vocabulary is needed in Chinese.

To imply the value of uniqueness, the English corpus, on the other hand, displays a rather unusual tactic as compared to the Chinese corpus. As discussed in 4.2.8, some lexical items that are neutral or even negative in meaning are found in the English, but they become positive markers of uniqueness due to co-text support. For example, *out-there* and *outlandish*. Both lexical items mean unusual and the latter can even mean weird which has a negative denotation. However, in *From the most out-there to the most timeless, the eighteen shades of Dior Addict Lacquer Stick... or six rings and four pairs of earrings boast opals that are by turns radiant or outlandish*, *out-there* and *outlandish* are perceived positively because they are treated as comparative qualities to *timeless* and *radiant*. In other words, it is the clear positiveness of *timeless* and *radiant* in the same utterance that encourages readers to consider *out-there* and *outlandish* positively. These

are examples of intra-textual references (see the end of 2.5.2.1.2). In contrast, no intra-textual references related to the value of uniqueness can be located in the Chinese corpus (see Table 4.14). This can mean that in expressing the value of uniqueness indirectly, the choice of lexical items in English can be more adventurous than in Chinese.

6.7 Modernity

The value of modernity is related to the concept of fashion and also essential to be channelled in luxury fashion marketing communications. There are great discrepancies in expressing the value of modernity in English and Chinese. First of all, in explicit markers, where lexical items like *new*, *classic*, *timeless*, etc. and 新 (new), 时尚 (fashionable) 摩登 (modern/fashionable), etc. are found in both corpora, the Chinese corpus seems to have extensive emphases on things that are 全新/崭新 (brand new) (see 4.3, [5.6] and [5.8] to [5.10]). This phenomenon can be caused by a historical factor, that many Chinese people crave for brand-new products from the Western world since Mao's time (Wu, 2009), as compared to the general dislike on things that are old since Mao's time discussed in 6.2. This special preference of things that are completely new among Chinese can be illustrated by an extreme example from Wu (2009): a picture taken in the 90s showing two Chinese men wearing sunglasses of foreign brands with the brand label stuck on the lens and price tags attached. Wearing sunglasses in this way was fashionable in China between the 80s and the 90s (Ibid). Following this interpretation of the above phenomenon in the Chinese corpus, it can be argued that historical background may influence how the same value is expressed in one language in comparison to another.

The second discrepancy in expressing the value of modernity lies in the temporal markers. It is not uncommon to use temporal-related lexical items to indicate a sense of modernity. However, the recurring temporal-related lexical items found in the two corpora differ greatly. As pointed out in 4.2.12, temporal-related lexical items in the Chinese corpus are mostly 经典 (classic), 恒久 (forever) and 永恒 (eternal), all these lexical items emphasise an infinite duration. In the English corpus, the most common temporal-related lexical item is *latest*. This, together with the first difference discussed above, reveal that Chinese

luxury fashion consumers, in general, may have a preference on completely new products with styles that last long, i.e. classic models of a brand while English luxury fashion consumers, in general, may favour products that are of the season, with the most à la mode styles. This is a rather interesting insight showing that the perception of the value of modernity can be very different in English and Chinese at least in the chosen data.

6.8 Conclusion

This chapter took a perspective of marketing to interpret the implications of the findings in Chapter 4 and Chapter 5 for luxury fashion marketing communications in English and Chinese. The implications discussed here are based on the seven values associated with the concept of luxury and fashion established in Chapter 2. These seven values are exclusivity, heritage, high-price, high-quality, high-social status, uniqueness and modernity, which are deemed essential in channelling the concept of luxury and fashion in luxury fashion marketing communications (see 2.2.2 and 2.2.3). In this chapter, it was revealed that although these seven values are present in English and Chinese luxury fashion marketing communications, how they are expressed are different.

In summary, the Chinese corpus puts more emphasis on limited time and quantity in realising the value of exclusivity (6.1), represents the value of heritage more positively (6.2), highlights particularly the preciousness of ready-to-wear collections (6.3), expresses the value of high-quality more explicitly and focuses more on the capacity of the makers (6.4) and the quality of celebrities (6.5), employs more diverse vocabulary in expressing the value of uniqueness (6.6) and inclines to stress on things that are completely new and have a long-lasting style (6.7).

On the other hand, the English corpus tends to use contrasting grammatical structure to imply the value of high quality (6.4) and lexical items that may have a negative meaning to communicate the value of uniqueness (6.6). In addition, the English corpus shows a tendency that English luxury fashion consumers may prefer products that are the most up-to-date (6.7). All these implications for luxury fashion marketing communications, together with the linguistic findings presented in the previous two chapters, fulfil the aim

of this study. In the next chapter – Chapter 7 Conclusion, a more thorough overview of what has been set out to achieve, what measures were taken and what were achieved in this study will be given.

CHAPTER 7 CONCLUSIONS

7.1 Overview of Aim and Methods

The overarching aim that this study set out to achieve was to compare the evaluative language in English and Chinese in the genre of luxury fashion promotional texts. In order to achieve this aim, three objectives were identified: firstly, to identify the evaluation strategies in the genre of luxury fashion promotional texts in English and Chinese; secondly, to identify similarities and differences (if any) between English and Chinese in the aforementioned genre; and thirdly, to investigate any possible implications of the evaluation strategies and their similarities and differences (if any) in English and Chinese for luxury fashion marketing communications. These three objectives were fulfilled subsequently by the following steps: the establishment of an adapted Appraisal framework with three main subsystems – modified systems of invocation and Graduation, and an extended subsystem of Appreciation as the theoretical framework that covers different evaluative linguistic resources (Chapter 2 and 3), identifications of suitable parallel corpora in English and Chinese in the aforementioned genre and also a corpus tool – the UAM Corpus Tool in coding the data (Chapter 3), presentation of quantitative analysis (Chapter 4) and discussion of qualitative analysis of the evaluation strategies adopted in the English and Chinese corpus (Chapter 5) and lastly the study offered some insights to the practice of luxury fashion marketing (Chapter 6).

7.2 Summary of Findings

This study reveals the similarities and differences in the evaluative language in English and Chinese in the genre of luxury fashion promotional texts in several aspects. One of the most important findings is that the evaluation in the Chinese corpus is more explicit than in the English corpus. This is shown in four ways. Firstly, the Chinese corpus has a substantially higher frequency in instances of inscribed attitude. Secondly, although the occurrence frequencies in instances of invoked attitude are similar in both corpora, the Chinese corpus adopts more explicit ways of invocation. Thirdly, it is found that the Chinese corpus has a substantially higher frequency of maximally upscaled instances in

Force: Intensification under the Graduation subsystem. In other words, the use of isolated intensifiers (e.g. *very*) and infused qualities (e.g. from *good* to *perfect*) in the highest level of intensity seems to be more common in the Chinese corpus. Lastly, the Chinese corpus also has a higher frequency of double-coding instances, which means that the number of Appreciation instances is doubled in the Chinese corpus and in most cases the level of evaluation explicitness is higher than in the same text spans in the English corpus.

Other than being more explicit, the evaluation in the Chinese corpus is also more emotive. Among all the Appreciation subtypes, R:Q shows the biggest discrepancy in inscribed instances between the two corpora. The evaluation in the Chinese corpus uses many more instances of R:Q than the English corpus, which is emotion-related. In addition, most of the double-coding combinations in the Chinese corpus are emotion-related, which also contribute to the evaluation in the Chinese corpus being more emotive.

All of these above findings are revealed after the empirical examination in Chapter 4 and the descriptive analysis in Chapter 5. These findings fulfil the first two research objectives which are to identify the evaluation strategies in the genre of luxury fashion promotional texts in English and Chinese and to identify similarities and differences (if any) between English and Chinese in the aforementioned genre. The third research objective – to investigate any possible implications of the evaluation strategies and their similarities and differences (if any) in English and Chinese to luxury fashion marketing communications – on the other hand, is achieved through a discussion from the perspective of marketing in Chapter 6.

In Chapter 6, it is discovered that although descriptions related to the seven values associated with luxury and fashion, namely exclusivity, heritage, high-price, high-quality, high social status, uniqueness and modernity, are found in both corpora, how these values are expressed are considerably different in English and Chinese. For example, the Chinese corpus puts more emphasis on limited time and quantity in realising the value of exclusivity, represents the value of heritage more explicitly and positively, highlights particularly the preciousness of ready-to-wear collections, expresses the value of high-quality more explicitly and focuses more on the capacity of the makers and the quality of

celebrities, employs more diverse vocabulary in expressing the value of uniqueness and is inclined to stress things that are completely new and have a long-lasting style.

On the other hand, the English corpus tends to use contrasting grammatical structure to imply the value of high quality and lexical items that may have a negative meaning to communicate the value of uniqueness. In addition, the English corpus suggests that English luxury fashion consumers may prefer products that are the most up-to-date. These findings are interesting because most of the marketing studies focus on what values should be channelled in marketing communications but very few actually consider how they are expressed in different languages and whether these expressions in different languages can vary. This is one of the several contributions this study presents. In 7.3, the original contributions of this study will be presented in more detail.

7.3 Original Contributions

The first and foremost contribution of this study has to be the empirical results generated from the examination of text data on this scale. This allows a relatively detailed account of evaluation activities in the genre of luxury fashion promotional texts in English and Chinese. More importantly, this study is the first and by far the only that looks into different ways of invocations in such complexity. It is probably also the first and only study of evaluation from the perspective of SFL in the genre of luxury fashion promotional texts.

A further contribution to the field of Systemic Functional Linguistics is this study's attempt to narrow the gap between the many general applications of Appraisal and the very few studies that actually adapt Appraisal to fit texts in specific genres. Similar to the studies of Hommerberg (2011) and Hommerberg and Don (2015), the re-contextualisation of the original Appraisal framework in this study demonstrates the versatility of the Appraisal framework and encourages other scholars to adapt the Appraisal framework accordingly to study texts in different contexts. The process of establishing subtypes under Appreciation that are relevant to the concepts of luxury and fashion in this study and the methodologies used in coding linguistic resources into

different subtypes of Appreciation or other systems, i.e. invocations, Graduation, can also act as valuable guidance for research in the language of evaluation in other contexts. As a whole, this study promotes the future development of the Appraisal framework by demonstrating a re-contextualised application and suggesting ways of possible modifications to the Appraisal framework in a wider context.

Another contribution is to the field of marketing communications. Unlike most of the marketing studies which adopt an observational approach using the methods of surveys and interviews, this study takes a linguistic approach which is rather rare. This study confirms what other observational marketing studies have already discovered and builds new knowledge on current knowledge. In many observational marketing studies (e.g. Kapferer, 1998; Dubois, Laurent and Czellar, 2001; Jackson, 2004; Vigneron and Johnson, 2004; Kapferer, 2017), it is found that the concept of luxury is associated with different values such as exclusivity, heritage, high-price, high-quality, high social status and uniqueness. In this study, not only this finding is consolidated based on the fact that evidence of these values are located in both corpora, but it is also shown that how these values are realised linguistically, and more intriguingly that such values can be expressed differently in different languages.

As a contrastive study between the languages of English and Chinese, this study can also inform research in intercultural communications. Continuing with the statement in the last paragraph on how values related to the concept of luxury are found to be expressed differently in the English and the Chinese corpus, this indicates how languages can function to transform societies and cultures. More specifically, this study demonstrates the role of language in construing certain values (e.g. the values of exclusivity, heritage, high-price, high-quality, high social status, uniqueness and modernity) in a culture, which can vary from one culture to another. Since some of the values examined in this study are rather general and not necessarily exclusive to the concept of luxury (e.g. the value of high social status, modernity, etc.), it is argued that the findings on differences of expression in these values between the two corpora can provide a glimpse in understanding the cultures in English-speaking and Chinese-speaking societies in general.

In addition to all the above, this study may also benefit practitioners and students in translation. In the area of specialised translation, the concept of transcreation²⁸ is a popular topic under research (e.g. Gaballo, 2012; Rike, 2013; Pedersen, 2014). However, what in source texts should actually be retained and what should be re-created by the translators in a particular genre are still under-researched. The findings on the similarities and differences in the two corpora can provide valuable suggestions to translators and translation students in dealing with English-Chinese and Chinese-English translations in the genre of luxury fashion promotional texts and identifying what needs to be localised for the market of the target text audience.

7.4 Limitations

One of the biggest caveats of this study is subjectivity caused by the position of the author (being a translator and non-native English speaker), which may instigate a biased and unnecessary presumptions and can affect the determination and categorisation of the instances of evaluation. These are addressed by measures suggested at the end of 3.2 which are further explained in 3.2.3. The researcher could have also re-coded part of the data to enhance the robustness of the results.

Other issues are found in the ambiguous categorisations in the original Appraisal framework proposed by Martin and White (2005), which makes the text analysis difficult. The first set of issues lie in the subsystem of Appreciation. Similar to the argument put forward by Ngo and Unsworth (2015), the same lexical items can belong to one category or another in Appreciation depending on the context (see examples (9) and (10) on the word *good* in Ngo and Unsworth (2015:13)). Sometimes it is difficult for the analyst to determine which category a lexical item belongs to and provide clear justification for such categorisation.

²⁸ Transcreation can be defined as “the process of recreating texts on all levels to make them appeal to people in the target culture” (Rike, 2013:72-73).

In addition, in applying the Appraisal framework to analyse the genre of luxury fashion promotional texts, issues with categorisation also arise with lexical items that possess attributes of two Appreciation types. For example, the word *magnificent* can mean impressive and beautiful, where the first meaning belongs to Reaction:Impact while the latter belongs to Reaction:Quality. This issue shows that the categorisation in Appreciation fails to deal with any words with multiple meanings. To this end, this study adopts a double-coding method to account for all the evaluative meaning that can possibly be found in a lexical item or phrase of expression. However, the chosen way of Chinese word segmentation in this study, specifically the handling of Chinese compound words, can potentially induce a higher level of evaluation explicitness in the Chinese corpus in a certain degree as explained in 3.2.2. Nevertheless, the chosen way of Chinese word segmentation in this study is still justified by tests ran in two of the most used word segmentation tools (also see 3.2.2).

Another set of issues emerge during the application of the Graduation subsystem. Firstly, in extent under Force:Quantification, scope are subcategorised into scope:time and scope:space. However, when applying the text data in the genre of luxury fashion promotional texts in the Graduation subsystem, it is revealed that some descriptions on scope can neither be categorised as scope:time or scope:space. For example, *for any occasion, on weekends, in the city, or on a night out* is an instance of implicit evaluation on product quality, the product quality is implied by the wide range of scope this product can be used. However, this description is on the scope of different occasions, which cannot be covered by scope:time or scope:space. In this study, the coping strategy is to categorise the aforementioned phrases, e.g. *for any occasion*, under scope (the broader category) without going further into its subtypes of scope:time or scope:space (the more specific categories).

The second issue found in the Graduation subsystem is the fuzziness between Quantification and Intensification under Force. Some lexical items seem to fit under both of these categories. For example, the word *new*, in comparison to its comparative *newer* and superlative *newest*, can be considered as a case of downscaling in distance:time within extent under Force:Quantification, or it can also be seen as a case of downscaling

in quality under Force: Intensification. This fuzziness in the Graduation subsystem also makes consistent classification of evaluation instances challenging.

Other than issues of categorisation in the theoretical framework, the size of corpora in this study can also be seen as a limitation because compared to other contrastive studies, the size of the comparable corpora of this study may be relatively small due to the manual annotation. Last but not least, this study provides a linguistic perspective on how the readers may be persuaded to make a purchase decision, but this does not take into account of other non-linguistic factors which can also affect the buying decision. For example, the readers' brand loyalty or past experience with a brand.

7.5 Indications for Further Research

In 7.4, the subjectivity of the author in determining and classifying the instances of evaluation is posed as one of the biggest caveats of this study. Similar to Hommerberg and Don's (2015) research derived from Hommerberg's (2011) doctoral thesis, a further analysis of the same text data by a third party who is native to the languages being examined is recommended. This can further strengthen the validity of the findings suggested in this study.

As the issues about the categorisation may suggest, the subtypes in Appreciation and Graduation need further refinement. In this regard, other than Hommerberg and Don (2015), Ngo and Unsworth (2015) propose some refinements to the Appreciation system. Although such refinements are developed in the context of English as a Second Language (ESL) research, it can still be instructive in fine-tuning the Appreciation system for future research of evaluation in language in marketing discourse.

In terms of the analysis approach, this study focuses mainly on individual evaluative linguistic resources – mostly lexical items and phrases, but it would be interesting to examine evaluation more on a semantic level, to look into how evaluation is unfolded by a chain of interlinked evaluative linguistic resources in a long piece of text. This more

macro-level of examination is common in the studies of SFL. For example, Hood's (2006) investigation of semantic prosodies in academic writing.

All in all, this study is an attempt to contribute to the understanding of the use of evaluative language in a variety of linguistic and professional contexts. It will be of great value to fellow SFL, marketing, intercultural communication and translation researchers albeit with the aforementioned limitations. To conclude once and for all, this study paves the way for a number of new avenues for future research.

APPENDICES

Appendix 1 An Example of Data



A new collection, accenting heritage Monogram canvas with colorful leather details.

For the Spring 2017 season, a new collection of Besaces, Handbags and Hobos has been named for the majestic Tuileries Garden, a principal feature of the Fashion Weeks in Paris. Combining the House's signature Monogram canvas with colorful leather accents, these distinctive pieces open a new chapter in the Monogram story in women's fashion.

The result is a bold, on-trend style that makes the bags must-haves for this season. Removable straps allow them to be carried by hand, over the shoulder, cross-body or on the elbow, for looks that go from casual to formal, but always chic. A collection for every day.

Discover the collection [here](#)

Tags: Leather goods, Handbags

Appendix 2 Primary Data

Articles chosen as this study's text data can be accessed on the following websites. To access the articles specifically from 6th January to 8th March 2017, the pages need to be scrolled to the right date as the most recent articles are always shown on top.

English:

<https://eu.louisvuitton.com/eng-el/lv-now> (Louis Vuitton)

https://www.chanel.com/en_WW/fashion/news.html (Chanel)

https://www.dior.com/diormag/en_int (Dior)

Chinese:

<https://www.louisvuitton.cn/zhs-cn/lv-now> (Louis Vuitton)

https://www.chanel.com/zh_CN/fashion/news.html (Chanel)

https://www.dior.cn/diormag/zh_cn (Dior)

(All links were last accessed on 26th November 2018)

Appendix 3 Distribution of Invocation Types in Each Appreciation Subtype

	RF		NF			+/-	LL value
	English	Chinese	English	Chinese	>/<		
Total no. of invoked R:I instances	24	23	13.90	12.04	1.15	+	0.24
Provoke	9	7	5.21	3.66	1.42	+	0.49
1. Lexical metaphors	8	7	4.63	3.66	1.26	+	0.21
2. Attitudinal tokens	1	0	0.58	0.00		+	1.49
Flag	4	10	2.32	5.23	2.26	-	2.09
3. Graduation	0	1	0.00	0.52		-	1.29
4. Denial	0	0	0.00	0.00	0.00	-	0.00
5. Counter-expectancy	0	0	0.00	0.00	0.00	-	0.00
6. Logico-semantic relations	0	5	0.00	2.62		-	6.44
7. Intra-textual references	4	4	2.32	2.09	1.11	+	0.02
Afford	11	6	6.37	3.14	2.03	+	2.04
8. In-group allusions							

Table A3.1 Distribution of Invoked R:I Instances

	RF		NF			+/-	LL value
	English	Chinese	English	Chinese	>/<		
Total no. of invoked R:Q instances	43	43	24.90	22.51	1.11	+	0.22
Provoke	13	22	7.53	11.52	1.53	-	1.52
1. Lexical metaphors	12	21	6.95	10.99	1.58	-	1.66
2. Attitudinal tokens	1	1	0.58	0.52	1.11	+	0.01
Flag	4	3	2.32	1.57	1.48	+	0.26
3. Graduation	0	0	0.00	0.00	0.00	-	0.00
4. Denial	0	0	0.00	0.00	0.00	-	0.00
5. Counter-expectancy	0	0	0.00	0.00	0.00	-	0.00
6. Logico-semantic relations	1	0	0.58	0.00		+	1.49
7. Intra-textual references	3	3	1.74	1.57	1.11	+	0.02
Afford	26	18	15.06	9.42	1.60	+	2.38
8. In-group allusions							

Table A3.2 Distribution of Invoked R:Q Instances

	RF		NF			+/-	LL value
	English	Chinese	English	Chinese	>/<		
Total no. of invoked C:B instances	59	24	34.17	12.56	2.72	+	18.98
Provoke	12	4	6.95	2.09	3.32	+	5.03
1. Lexical metaphors	12	4	6.95	2.09	3.32	+	5.03
2. Attitudinal tokens	0	0	0.00	0.00	0.00	-	0.00
Flag	9	9	5.21	4.71	1.11	+	0.05
3. Graduation	0	0	0.00	0.00	0.00	-	0.00
4. Denial	0	0	0.00	0.00	0.00	-	0.00
5. Counter-expectancy	1	1	0.58	0.52	1.11	+	0.01
6. Logico-semantic relations	0	1	0.00	0.52		-	1.29
7. Intra-textual references	8	7	4.63	3.66	1.26	+	0.21
Afford	38	11	22.01	5.76	3.82	+	18.59
8. In-group allusions							

Table A3.3 Distribution of Invoked C:B Instances

	RF		NF			+/-	LL value
	English	Chinese	English	Chinese	>/<		
Total no. of invoked C:C instances	113	75	65.44	39.26	1.67	+	12.05
Provoke	7	8	4.05	4.19	1.03	-	0.00
1. Lexical metaphors	7	7	4.05	3.66	1.11	+	0.04
2. Attitudinal tokens	0	1	0.00	0.52		-	1.29
Flag	6	9	3.47	4.71	1.36	-	0.34
3. Graduation	0	0	0.00	0.00	0.00	-	0.00
4. Denial	0	0	0.00	0.00	0.00	-	0.00
5. Counter-expectancy	1	0	0.58	0.00		+	1.49
6. Logico-semantic relations	0	0	0.00	0.00	0.00	-	0.00
7. Intra-textual references	5	9	2.90	4.71	1.63	-	0.79
Afford	100	58	57.91	30.36	1.91	+	15.94
8. In-group allusions							

Table A3.4 Distribution of Invoked C:C Instances

	RF		NF			+/-	LL value
	English	Chinese	English	Chinese	>/<		
Total no. of invoked C:D instances	64	58	37.06	30.36	1.22	+	1.21
Provoke	0	1	0.00	0.52		-	1.29
1. Lexical metaphors	0	1	0.00	0.52		-	1.29
2. Attitudinal tokens	0	0	0.00	0.00	0.00	-	0.00
Flag	60	54	34.75	28.27	1.23	+	1.21
3. Graduation	54	41	31.27	21.46	1.46	+	3.34
4. Denial	0	0	0.00	0.00	0.00	-	0.00
5. Counter-expectancy	0	0	0.00	0.00	0.00	-	0.00
6. Logico-semantic relations	5	12	2.90	6.28	2.17	-	2.31
7. Intra-textual references	1	1	0.58	0.52	1.11	+	0.01
Afford	4	3	2.32	1.57	1.48	+	0.26
8. In-group allusions							

Table A3.5 Distribution of Invoked C:D Instances

	RF		NF			+/-	LL value
	English	Chinese	English	Chinese	>/<		
Total no. of invoked C:T instances	6	5	3.47	2.62	1.33	+	0.22
Provoke	0	3	0.00	1.57		-	3.86
1. Lexical metaphors	0	3	0.00	1.57		-	3.86
2. Attitudinal tokens	0	0	0.00	0.00	0.00	-	0.00
Flag	1	1	0.58	0.52	1.11	+	0.01
3. Graduation	0	0	0.00	0.00	0.00	-	0.00
4. Denial	0	0	0.00	0.00	0.00	-	0.00
5. Counter-expectancy	0	0	0.00	0.00	0.00	-	0.00
6. Logico-semantic relations	1	0	0.58	0.00		+	1.49
7. Intra-textual references	0	1	0.00	0.52		-	1.29
Afford	5	1	2.90	0.52	5.53	+	3.33
8. In-group allusions							

Table A3.6 Distribution of Invoked C:T Instances

	RF		NF			+/-	LL value
	English	Chinese	English	Chinese	>/<		
Total no. of invoked V:C instances	465	458	269.28	239.75	1.12	+	3.11
Provoke	18	32	10.42	16.75	1.61	-	2.69
1. Lexical metaphors	3	4	1.74	2.09	1.21	-	0.06
2. Attitudinal tokens	15	28	8.69	14.66	1.69	-	2.79
Flag	78	79	45.17	41.35	1.09	+	0.31
3. Graduation	4	1	2.32	0.52	4.43	+	2.24
4. Denial	0	0	0.00	0.00	0.00	-	0.00
5. Counter-expectancy	0	0	0.00	0.00	0.00	-	0.00
6. Logico-semantic relations	2	0	1.16	0.00		+	2.98
7. Intra-textual references	72	78	41.70	40.83	1.02	+	0.02
Afford	369	347	213.69	181.65	1.18	+	4.72
8. In-group allusions							

Table A3.7 Distribution of Invoked V:C Instances

	RF		NF			+/-	LL value
	English	Chinese	English	Chinese	>/<		
Total no. of invoked V:D instances	29	25	16.79	13.09	1.28	+	0.84
Provoke	4	4	2.32	2.09	1.11	+	0.02
1. Lexical metaphors	3	0	1.74	0.00		+	4.47
2. Attitudinal tokens	1	4	0.58	2.09	3.62	-	1.64
Flag	6	1	3.47	0.52	6.64	+	4.49
3. Graduation	1	0	0.58	0.00		+	1.49
4. Denial	0	0	0.00	0.00	0.00	-	0.00
5. Counter-expectancy	1	1	0.58	0.52	1.11	+	0.01
6. Logico-semantic relations	0	0	0.00	0.00	0.00	-	0.00
7. Intra-textual references	4	0	2.32	0.00		+	5.96
Afford	19	20	11.00	10.47	1.05	+	0.02
8. In-group allusions							

Table A3.8 Distribution of Invoked V:D Instances

	RF		NF			+/-	LL value
	English	Chinese	English	Chinese	>/<		
Total no. of invoked V:E instances	40	37	23.16	19.37	1.20	+	0.62
Provoke	0	0	0.00	0.00	0.00	-	0.00
1. Lexical metaphors	0	0	0.00	0.00	0.00	-	0.00
2. Attitudinal tokens	0	0	0.00	0.00	0.00	-	0.00
Flag	2	1	1.16	0.52	2.21	+	0.45
3. Graduation	2	0	1.16	0.00		+	2.98
4. Denial	0	0	0.00	0.00	0.00	-	0.00
5. Counter-expectancy	0	0	0.00	0.00	0.00	-	0.00
6. Logico-semantic relations	0	0	0.00	0.00	0.00	-	0.00
7. Intra-textual references	0	1	0.00	0.52		-	1.29
Afford	38	36	22.01	18.85	1.17	+	0.44
8. In-group allusions							

Table A3.9 Distribution of Invoked V:E Instances

	RF		NF			+/-	LL value
	English	Chinese	English	Chinese	>/<		
Total no. of invoked V:HT instances	216	184	125.09	96.32	1.30	+	6.81
Provoke	7	3	4.05	1.57	2.58	+	2.08
1. Lexical metaphors	4	2	2.32	1.05	2.21	+	0.90
2. Attitudinal tokens	3	1	1.74	0.52	3.32	+	1.26
Flag	70	83	40.54	43.45	1.07	-	0.18
3. Graduation	23	37	13.32	19.37	1.45	-	2.04
4. Denial	0	0	0.00	0.00	0.00	-	0.00
5. Counter-expectancy	1	0	0.58	0.00		+	1.49
6. Logico-semantic relations	1	2	0.58	1.05	1.81	-	0.25
7. Intra-textual references	45	44	26.06	23.03	1.13	+	0.34
Afford	139	98	80.50	51.30	1.57	+	11.87
8. In-group allusions							

Table A3.10 Distribution of Invoked V:HT Instances

	RF		NF			+/-	LL value
	English	Chinese	English	Chinese	>/<		
Total no. of invoked V:I instances	40	36	23.16	18.85	1.23	+	0.81
Provoke	6	10	3.47	5.23	1.51	-	0.65
1. Lexical metaphors	2	8	1.16	4.19	3.62	-	3.27
2. Attitudinal tokens	4	2	2.32	1.05	2.21	+	0.90
Flag	22	17	12.74	8.90	1.43	+	1.25
3. Graduation	11	4	6.37	2.09	3.04	+	4.14
4. Denial	4	1	2.32	0.52	4.43	+	2.24
5. Counter-expectancy	1	1	0.58	0.52	1.11	+	0.01
6. Logico-semantic relations	4	7	2.32	3.66	1.58	-	0.55
7. Intra-textual references	2	4	1.16	2.09	1.81	-	0.49
Afford	12	9	6.95	4.71	1.48	+	0.79
8. In-group allusions							

Table A3.11 Distribution of Invoked V:I Instances

	RF		NF			+/-	LL value
	English	Chinese	English	Chinese	>/<		
Total no. of invoked V:M instances	80	51	46.33	26.70	1.74	+	9.74
Provoke	3	1	1.74	0.52	3.32	+	1.26
1. Lexical metaphors	2	1	1.16	0.52	2.21	+	0.45
2. Attitudinal tokens	1	0	0.58	0.00		+	1.49
Flag	61	42	35.33	21.99	1.61	+	5.71
3. Graduation	61	40	35.33	20.94	1.69	+	6.78
4. Denial	0	0	0.00	0.00	0.00	-	0.00
5. Counter-expectancy	0	0	0.00	0.00	0.00	-	0.00
6. Logico-semantic relations	0	0	0.00	0.00	0.00	-	0.00
7. Intra-textual references	0	2	0.00	1.05		-	2.58
Afford	16	8	9.27	4.19	2.21	+	3.59
8. In-group allusions							

Table A3.12 Distribution of Invoked V:M Instances

	RF		NF			+/-	LL value
	English	Chinese	English	Chinese	>/<		
Total no. of invoked V:P instances	19	13	11.00	6.81	1.62	+	1.82
Provoke	0	1	0.00	0.52		-	1.29
1. Lexical metaphors	0	0	0.00	0.00	0.00	-	0.00
2. Attitudinal tokens	0	1	0.00	0.52		-	1.29
Flag	2	2	1.16	1.05	1.11	+	0.01
3. Graduation	1	1	0.58	0.52	1.11	+	0.01
4. Denial	0	0	0.00	0.00	0.00	-	0.00
5. Counter-expectancy	0	0	0.00	0.00	0.00	-	0.00
6. Logico-semantic relations	0	0	0.00	0.00	0.00	-	0.00
7. Intra-textual references	1	1	0.58	0.52	1.11	+	0.01
Afford	17	10	9.84	5.23	1.88	+	2.61
8. In-group allusions							

Table A3.13 Distribution of Invoked V:P Instances

	RF		NF			+/-	LL value
	English	Chinese	English	Chinese	>/<		
Total no. of invoked V:PQ instances	21	22	12.16	11.52	1.06	+	0.03
Provoke	0	0	0.00	0.00	0.00	-	0.00
1. Lexical metaphors	0	0	0.00	0.00	0.00	-	0.00
2. Attitudinal tokens	0	0	0.00	0.00	0.00	-	0.00
Flag	16	18	9.27	9.42	1.02	-	0.00
3. Graduation	12	12	6.95	6.28	1.11	+	0.06
4. Denial	0	0	0.00	0.00	0.00	-	0.00
5. Counter-expectancy	3	0	1.74	0.00		+	4.47
6. Logico-semantic relations	1	5	0.58	2.62	4.52	-	2.52
7. Intra-textual references	0	1	0.00	0.52		-	1.29
Afford	5	4	2.90	2.09	1.38	+	0.24
8. In-group allusions							

Table A3.14 Distribution of Invoked V:PQ Instances

	RF		NF			+/-	LL value
	English	Chinese	English	Chinese	>/<		
Total no. of invoked V:Sk instances	50	51	28.96	26.70	1.08	+	0.17
Provoke	11	30	6.37	15.70	2.47	-	7.34
1. Lexical metaphors	0	4	0.00	2.09		-	5.15
2. Attitudinal tokens	11	26	6.37	13.61	2.14	-	4.84
Flag	5	3	2.90	1.57	1.84	+	0.73
3. Graduation	2	2	1.16	1.05	1.11	+	0.01
4. Denial	0	0	0.00	0.00	0.00	-	0.00
5. Counter-expectancy	0	0	0.00	0.00	0.00	-	0.00
6. Logico-semantic relations	3	1	1.74	0.52	3.32	+	1.26
7. Intra-textual references	0	0	0.00	0.00	0.00	-	0.00
Afford	34	18	19.69	9.42	2.09	+	6.75
8. In-group allusions							

Table A3.15 Distribution of Invoked V:Sk Instances

	RF		NF			+/-	LL value
	English	Chinese	English	Chinese	>/<		
Total no. of invoked V:Su instances	22	25	12.74	13.09	1.03	-	0.01
Provoke	15	24	8.69	12.56	1.45	-	1.29
1. Lexical metaphors	15	24	8.69	12.56	1.45	-	1.29
2. Attitudinal tokens	0	0	0.00	0.00	0.00	-	0.00
Flag	2	0	1.16	0.00		+	2.98
3. Graduation	2	0	1.16	0.00		+	2.98
4. Denial	0	0	0.00	0.00	0.00	-	0.00
5. Counter-expectancy	0	0	0.00	0.00	0.00	-	0.00
6. Logico-semantic relations	0	0	0.00	0.00	0.00	-	0.00
7. Intra-textual references	0	0	0.00	0.00	0.00	-	0.00
Afford	5	1	2.90	0.52	5.53	+	3.33
8. In-group allusions							

Table A3.16 Distribution of Invoked V:Su Instances

	RF		NF			+/-	LL value
	English	Chinese	English	Chinese	>/<		
Total no. of invoked V:U instances	78	74	45.17	38.74	1.17	-	0.22
Provoke	18	15	10.42	7.85	1.33	+	0.02
1. Lexical metaphors	18	15	10.42	7.85	1.33	+	0.02
2. Attitudinal tokens	0	0	0.00	0.00	0.00	-	0.00
Flag	17	14	9.84	7.33	1.34	+	0.03
3. Graduation	7	2	4.05	1.05	3.87	+	2.34
4. Denial	0	0	0.00	0.00	0.00	-	0.00
5. Counter-expectancy	4	2	2.32	1.05	2.21	+	0.45
6. Logico-semantic relations	2	0	1.16	0.00		+	2.52
7. Intra-textual references	4	10	2.32	5.23	2.26	-	3.48
Afford	42	45	24.32	23.56	1.03	-	0.85
8. In-group allusions							

Table A3.17 Distribution of Invoked V:U Instances

Appendix 4 Distribution of Graduation Resources in Each Appreciation Subtype

	RF		NF			+/-	LL value
	English	Chinese	English	Chinese	>/<		
Total no. of Graduation instances in R:I	0	1	0.00	0.52		-	1.29
Force	0	1	0.00	0.52		-	1.29
1. Quantification	0	1	0.00	0.52		-	1.29
1.1 Number	0	1	0.00	0.52		-	1.29
1.2 Mass/Presence	0	0	0.00	0.00	0.00	-	0.00
1.3 Extent	0	0	0.00	0.00	0.00	-	0.00
1.3.1 Distance:Time	0	0	0.00	0.00	0.00	-	0.00
1.3.2 Distance:Space	0	0	0.00	0.00	0.00	-	0.00
1.3.3 Scope:Time	0	0	0.00	0.00	0.00	-	0.00
1.3.4 Scope:Space	0	0	0.00	0.00	0.00	-	0.00
1.3.5 Scope	0	0	0.00	0.00	0.00	-	0.00
1.3.6 Frequency	0	0	0.00	0.00	0.00	-	0.00
2. Intensification	0	0	0.00	0.00	0.00	-	0.00
2.1 Quality:Isolating	0	0	0.00	0.00	0.00	-	0.00
2.2 Quality:Infusing	0	0	0.00	0.00	0.00	-	0.00
2.3 Process:Isolating	0	0	0.00	0.00	0.00	-	0.00
2.4 Process:Infusing	0	0	0.00	0.00	0.00	-	0.00

Focus	0	0	0.00	0.00	0.00	-	0.00
Upscaling	0	1	0.00	0.52		-	1.29
Downscaling	0	0	0.00	0.00	0.00	-	0.00

Table A4.1 Distribution of Graduation Resources in R:I

	RF		NF			+/-	LL value
	English	Chinese	English	Chinese	>/<		
Total no. of Graduation instances in R:Q	0	0	0.00	0.00	0.00	-	0.00
Force	0	0	0.00	0.00	0.00	-	0.00
1. Quantification	0	0	0.00	0.00	0.00	-	0.00
1.1 Number	0	0	0.00	0.00	0.00	-	0.00
1.2 Mass/Presence	0	0	0.00	0.00	0.00	-	0.00
1.3 Extent	0	0	0.00	0.00	0.00	-	0.00
1.3.1 Distance:Time	0	0	0.00	0.00	0.00	-	0.00
1.3.2 Distance:Space	0	0	0.00	0.00	0.00	-	0.00
1.3.3 Scope:Time	0	0	0.00	0.00	0.00	-	0.00
1.3.4 Scope:Space	0	0	0.00	0.00	0.00	-	0.00
1.3.5 Scope	0	0	0.00	0.00	0.00	-	0.00
1.3.6 Frequency	0	0	0.00	0.00	0.00	-	0.00
2. Intensification	0	0	0.00	0.00	0.00	-	0.00
2.1 Quality:Isolating	0	0	0.00	0.00	0.00	-	0.00
2.2 Quality:Infusing	0	0	0.00	0.00	0.00	-	0.00
2.3 Process:Isolating	0	0	0.00	0.00	0.00	-	0.00
2.4 Process:Infusing	0	0	0.00	0.00	0.00	-	0.00
Focus	0	0	0.00	0.00	0.00	-	0.00
Upscaling	0	0	0.00	0.00	0.00	-	0.00

Downscaling	0	0	0.00	0.00	0.00	-	0.00
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Table A4.2 Distribution of Graduation Resources in R:Q

	RF		NF			+/-	LL value
	English	Chinese	English	Chinese	>/<		
Total no. of Graduation instances in C:B	0	0	0.00	0.00	0.00	-	0.00
Force	0	0	0.00	0.00	0.00	-	0.00
1. Quantification	0	0	0.00	0.00	0.00	-	0.00
1.1 Number	0	0	0.00	0.00	0.00	-	0.00
1.2 Mass/Presence	0	0	0.00	0.00	0.00	-	0.00
1.3 Extent	0	0	0.00	0.00	0.00	-	0.00
1.3.1 Distance:Time	0	0	0.00	0.00	0.00	-	0.00
1.3.2 Distance:Space	0	0	0.00	0.00	0.00	-	0.00
1.3.3 Scope:Time	0	0	0.00	0.00	0.00	-	0.00
1.3.4 Scope:Space	0	0	0.00	0.00	0.00	-	0.00
1.3.5 Scope	0	0	0.00	0.00	0.00	-	0.00
1.3.6 Frequency	0	0	0.00	0.00	0.00	-	0.00
2. Intensification	0	0	0.00	0.00	0.00	-	0.00
2.1 Quality:Isolating	0	0	0.00	0.00	0.00	-	0.00
2.2 Quality:Infusing	0	0	0.00	0.00	0.00	-	0.00
2.3 Process:Isolating	0	0	0.00	0.00	0.00	-	0.00
2.4 Process:Infusing	0	0	0.00	0.00	0.00	-	0.00
Focus	0	0	0.00	0.00	0.00	-	0.00
Upscaling	0	0	0.00	0.00	0.00	-	0.00

Downscaling	0	0	0.00	0.00	0.00	-	0.00
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Table A4.3 Distribution of Graduation Resources in C:B

	RF		NF			+/-	LL value
	English	Chinese	English	Chinese	>/<		
Total no. of Graduation instances in C:C	0	0	0.00	0.00	0.00	-	0.00
Force	0	0	0.00	0.00	0.00	-	0.00
1. Quantification	0	0	0.00	0.00	0.00	-	0.00
1.1 Number	0	0	0.00	0.00	0.00	-	0.00
1.2 Mass/Presence	0	0	0.00	0.00	0.00	-	0.00
1.3 Extent	0	0	0.00	0.00	0.00	-	0.00
1.3.1 Distance:Time	0	0	0.00	0.00	0.00	-	0.00
1.3.2 Distance:Space	0	0	0.00	0.00	0.00	-	0.00
1.3.3 Scope:Time	0	0	0.00	0.00	0.00	-	0.00
1.3.4 Scope:Space	0	0	0.00	0.00	0.00	-	0.00
1.3.5 Scope	0	0	0.00	0.00	0.00	-	0.00
1.3.6 Frequency	0	0	0.00	0.00	0.00	-	0.00
2. Intensification	0	0	0.00	0.00	0.00	-	0.00
2.1 Quality:Isolating	0	0	0.00	0.00	0.00	-	0.00
2.2 Quality:Infusing	0	0	0.00	0.00	0.00	-	0.00
2.3 Process:Isolating	0	0	0.00	0.00	0.00	-	0.00
2.4 Process:Infusing	0	0	0.00	0.00	0.00	-	0.00
Focus	0	0	0.00	0.00	0.00	-	0.00
Upscaling	0	0	0.00	0.00	0.00	-	0.00

Downscaling	0	0	0.00	0.00	0.00	-	0.00
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Table A4.4 Distribution of Graduation Resources in C:C

	RF		NF			+/-	LL value
	English	Chinese	English	Chinese	>/<		
Total no. of Graduation instances in C:D	54	41	31.27	21.46	1.46	+	3.34
Force	54	41	31.27	21.46	1.46	+	3.34
1. Quantification	54	41	31.27	21.46	1.46	+	3.34
1.1 Number	5	10	2.90	5.23	1.81	-	1.23
1.2 Mass/Presence	0	0	0.00	0.00	0.00	-	0.00
1.3 Extent	49	31	28.38	16.23	1.75	+	6.11
1.3.1 Distance:Time	0	0	0.00	0.00	0.00	-	0.00
1.3.2 Distance:Space	0	0	0.00	0.00	0.00	-	0.00
1.3.3 Scope:Time	1	0	0.58	0.00		+	1.49
1.3.4 Scope:Space	0	0	0.00	0.00	0.00	-	0.00
1.3.5 Scope	48	31	27.80	16.23	1.71	+	5.61
1.3.6 Frequency	0	0	0.00	0.00	0.00	-	0.00
2. Intensification	0	0	0.00	0.00	0.00	-	0.00
2.1 Quality:Isolating	0	0	0.00	0.00	0.00	-	0.00
2.2 Quality:Infusing	0	0	0.00	0.00	0.00	-	0.00
2.3 Process:Isolating	0	0	0.00	0.00	0.00	-	0.00
2.4 Process:Infusing	0	0	0.00	0.00	0.00	-	0.00
Focus	0	0	0.00	0.00	0.00	-	0.00
Upscaling	54	41	31.27	21.46	1.46	+	3.34

Downscaling	0	0	0.00	0.00	0.00	-	0.00
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Table A4.5 Distribution of Graduation Resources in C:D

	RF		NF			+/-	LL value
	English	Chinese	English	Chinese	>/<		
Total no. of Graduation instances in C:T	0	0	0.00	0.00	0.00	-	0.00
Force	0	0	0.00	0.00	0.00	-	0.00
1. Quantification	0	0	0.00	0.00	0.00	-	0.00
1.1 Number	0	0	0.00	0.00	0.00	-	0.00
1.2 Mass/Presence	0	0	0.00	0.00	0.00	-	0.00
1.3 Extent	0	0	0.00	0.00	0.00	-	0.00
1.3.1 Distance:Time	0	0	0.00	0.00	0.00	-	0.00
1.3.2 Distance:Space	0	0	0.00	0.00	0.00	-	0.00
1.3.3 Scope:Time	0	0	0.00	0.00	0.00	-	0.00
1.3.4 Scope:Space	0	0	0.00	0.00	0.00	-	0.00
1.3.5 Scope	0	0	0.00	0.00	0.00	-	0.00
1.3.6 Frequency	0	0	0.00	0.00	0.00	-	0.00
2. Intensification	0	0	0.00	0.00	0.00	-	0.00
2.1 Quality:Isolating	0	0	0.00	0.00	0.00	-	0.00
2.2 Quality:Infusing	0	0	0.00	0.00	0.00	-	0.00
2.3 Process:Isolating	0	0	0.00	0.00	0.00	-	0.00
2.4 Process:Infusing	0	0	0.00	0.00	0.00	-	0.00
Focus	0	0	0.00	0.00	0.00	-	0.00
Upscaling	0	0	0.00	0.00	0.00	-	0.00

Downscaling	0	0	0.00	0.00	0.00	-	0.00
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Table A4.6 Distribution of Graduation Resources in C:T

	RF		NF			+/-	LL value
	English	Chinese	English	Chinese	>/<		
Total no. of Graduation instances in V:C	4	1	2.32	0.52	4.43	+	2.24
Force	4	1	2.32	0.52	4.43	+	2.24
1. Quantification	4	1	2.32	0.52	4.43	+	2.24
1.1 Number	3	0	1.74	0.00		+	4.47
1.2 Mass/Presence	0	0	0.00	0.00	0.00	-	0.00
1.3 Extent	1	1	0.58	0.52	1.11	+	0.01
1.3.1 Distance:Time	0	0	0.00	0.00	0.00	-	0.00
1.3.2 Distance:Space	0	0	0.00	0.00	0.00	-	0.00
1.3.3 Scope:Time	1	1	0.58	0.52	1.11	+	0.01
1.3.4 Scope:Space	0	0	0.00	0.00	0.00	-	0.00
1.3.5 Scope	0	0	0.00	0.00	0.00	-	0.00
1.3.6 Frequency	0	0	0.00	0.00	0.00	-	0.00
2. Intensification	0	0	0.00	0.00	0.00	-	0.00
2.1 Quality:Isolating	0	0	0.00	0.00	0.00	-	0.00
2.2 Quality:Infusing	0	0	0.00	0.00	0.00	-	0.00
2.3 Process:Isolating	0	0	0.00	0.00	0.00	-	0.00
2.4 Process:Infusing	0	0	0.00	0.00	0.00	-	0.00
Focus	0	0	0.00	0.00	0.00	-	0.00
Upscaling	4	1	2.32	0.52	4.43	+	2.24

Downscaling	0	0	0.00	0.00	0.00	-	0.00
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Table A4.7 Distribution of Graduation Resources in V:C

	RF		NF			+/-	LL value
	English	Chinese	English	Chinese	>/<		
Total no. of Graduation instances in V:D	1	0	0.58	0.00		+	1.49
Force	0	0	0.00	0.00	0.00	-	0.00
1. Quantification	0	0	0.00	0.00	0.00	-	0.00
1.1 Number	0	0	0.00	0.00	0.00	-	0.00
1.2 Mass/Presence	0	0	0.00	0.00	0.00	-	0.00
1.3 Extent	0	0	0.00	0.00	0.00	-	0.00
1.3.1 Distance:Time	0	0	0.00	0.00	0.00	-	0.00
1.3.2 Distance:Space	0	0	0.00	0.00	0.00	-	0.00
1.3.3 Scope:Time	0	0	0.00	0.00	0.00	-	0.00
1.3.4 Scope:Space	0	0	0.00	0.00	0.00	-	0.00
1.3.5 Scope	0	0	0.00	0.00	0.00	-	0.00
1.3.6 Frequency	0	0	0.00	0.00	0.00	-	0.00
2. Intensification	0	0	0.00	0.00	0.00	-	0.00
2.1 Quality:Isolating	0	0	0.00	0.00	0.00	-	0.00
2.2 Quality:Infusing	0	0	0.00	0.00	0.00	-	0.00
2.3 Process:Isolating	0	0	0.00	0.00	0.00	-	0.00
2.4 Process:Infusing	0	0	0.00	0.00	0.00	-	0.00
Focus	1	0	0.58	0.00		+	1.49
Upscaling	1	0	0.58	0.00		+	1.49

Downscaling	0	0	0.00	0.00	0.00	-	0.00
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Table A4.8 Distribution of Graduation Resources in V:D

	RF		NF			+/-	LL value
	English	Chinese	English	Chinese	>/<		
Total no. of Graduation instances in V:E	2	0	1.16	0.00		+	2.98
Force	2	0	1.16	0.00		+	2.98
1. Quantification	2	0	1.16	0.00		+	2.98
1.1 Number	0	0	0.00	0.00	0.00	-	0.00
1.2 Mass/Presence	0	0	0.00	0.00	0.00	-	0.00
1.3 Extent	2	0	1.16	0.00		+	2.98
1.3.1 Distance:Time	0	0	0.00	0.00	0.00	-	0.00
1.3.2 Distance:Space	0	0	0.00	0.00	0.00	-	0.00
1.3.3 Scope:Time	2	0	1.16	0.00		+	2.98
1.3.4 Scope:Space	0	0	0.00	0.00	0.00	-	0.00
1.3.5 Scope	0	0	0.00	0.00	0.00	-	0.00
1.3.6 Frequency	0	0	0.00	0.00	0.00	-	0.00
2. Intensification	0	0	0.00	0.00	0.00	-	0.00
2.1 Quality:Isolating	0	0	0.00	0.00	0.00	-	0.00
2.2 Quality:Infusing	0	0	0.00	0.00	0.00	-	0.00
2.3 Process:Isolating	0	0	0.00	0.00	0.00	-	0.00
2.4 Process:Infusing	0	0	0.00	0.00	0.00	-	0.00
Focus	0	0	0.00	0.00	0.00	-	0.00
Upscaling	0	0	0.00	0.00	0.00	-	0.00

Downscaling	2	0	1.16	0.00		+	2.98
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Table A4.9 Distribution of Graduation Resources in V:E

	RF		NF			+/-	LL value
	English	Chinese	English	Chinese	>/<		
Total no. of Graduation instances in V:HT	23	37	13.32	19.37	1.45	-	2.04
Force	22	37	12.74	19.37	1.52	-	2.49
1. Quantification	18	36	10.42	18.85	1.81	-	4.44
1.1 Number	0	0	0.00	0.00	0.00	-	0.00
1.2 Mass/Presence	0	0	0.00	0.00	0.00	-	0.00
1.3 Extent	18	36	10.42	18.85	1.81	-	4.44
1.3.1 Distance:Time	6	5	3.47	2.62	1.33	+	0.22
1.3.2 Distance:Space	0	0	0.00	0.00	0.00	-	0.00
1.3.3 Scope:Time	11	31	6.37	16.23	2.55	-	8.01
1.3.4 Scope:Space	0	0	0.00	0.00	0.00	-	0.00
1.3.5 Scope	1	0	0.58	0.00		+	1.49
1.3.6 Frequency	0	0	0.00	0.00	0.00	-	0.00
2. Intensification	4	1	2.32	0.52	4.43	+	2.24
2.1 Quality:Isolating	4	1	2.32	0.52	4.43	+	2.24
2.2 Quality:Infusing	0	0	0.00	0.00	0.00	-	0.00
2.3 Process:Isolating	0	0	0.00	0.00	0.00	-	0.00
2.4 Process:Infusing	0	0	0.00	0.00	0.00	-	0.00
Focus	1	0	0.58	0.00		+	1.49
Upscaling	23	37	13.32	19.37	1.45	-	2.04

Downscaling	0	0	0.00	0.00	0.00	-	0.00
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Table A4.10 Distribution of Graduation Resources in V:HT

	RF		NF			+/-	LL value
	English	Chinese	English	Chinese	>/<		
Total no. of Graduation instances in V:I	11	4	6.37	2.09	3.04	+	4.14
Force	11	4	6.37	2.09	3.04	+	4.14
1. Quantification	6	1	3.47	0.52	6.64	+	4.49
1.1 Number	3	0	1.74	0.00		-	4.47
1.2 Mass/Presence	0	0	0.00	0.00	0.00	+	0.00
1.3 Extent	3	1	1.74	0.52	3.32	-	1.26
1.3.1 Distance:Time	0	0	0.00	0.00	0.00	-	0.00
1.3.2 Distance:Space	0	0	0.00	0.00	0.00	-	0.00
1.3.3 Scope:Time	0	0	0.00	0.00	0.00	-	0.00
1.3.4 Scope:Space	0	0	0.00	0.00	0.00	+	0.00
1.3.5 Scope	3	1	1.74	0.52	3.32	-	1.26
1.3.6 Frequency	0	0	0.00	0.00	0.00	+	0.00
2. Intensification	5	3	2.90	1.57	1.84	+	0.73
2.1 Quality:Isolating	5	3	2.90	1.57	1.84	-	0.73
2.2 Quality:Infusing	0	0	0.00	0.00	0.00	-	0.00
2.3 Process:Isolating	0	0	0.00	0.00	0.00	-	0.00
2.4 Process:Infusing	0	0	0.00	0.00	0.00	-	0.00
Focus	0	0	0.00	0.00	0.00	+	0.00
Upscaling	8	4	4.63	2.09	2.21	-	1.79

Downscaling	3	0	1.74	0.00		-	4.47
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Table A4.11 Distribution of Graduation Resources in V:I

	RF		NF			+/-	LL value
	English	Chinese	English	Chinese	>/<		
Total no. of Graduation instances in V:M	61	40	35.33	20.94	1.69	+	6.78
Force	60	40	34.75	20.94	1.66	+	6.30
1. Quantification	60	40	34.75	20.94	1.66	+	6.30
1.1 Number	0	0	0.00	0.00	0.00	-	0.00
1.2 Mass/Presence	0	0	0.00	0.00	0.00	-	0.00
1.3 Extent	60	40	34.75	20.94	1.66	+	6.30
1.3.1 Distance:Time	45	4	26.06	2.09	12.45	+	44.49
1.3.2 Distance:Space	0	0	0.00	0.00	0.00	-	0.00
1.3.3 Scope:Time	15	36	8.69	18.85	2.17	-	6.92
1.3.4 Scope:Space	0	0	0.00	0.00	0.00	-	0.00
1.3.5 Scope	0	0	0.00	0.00	0.00	-	0.00
1.3.6 Frequency	0	0	0.00	0.00	0.00	-	0.00
2. Intensification	0	0	0.00	0.00	0.00	-	0.00
2.1 Quality:Isolating	0	0	0.00	0.00	0.00	-	0.00
2.2 Quality:Infusing	0	0	0.00	0.00	0.00	-	0.00
2.3 Process:Isolating	0	0	0.00	0.00	0.00	-	0.00
2.4 Process:Infusing	0	0	0.00	0.00	0.00	-	0.00
Focus	1	0	0.58	0.00		+	1.49
Upscaling	16	36	9.27	18.85	2.03	-	6.01

Downscaling	45	4	26.06	2.09	12.45	+	44.49
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Table A4.12 Distribution of Graduation Resources in V:M

	RF		NF			+/-	LL value
	English	Chinese	English	Chinese	>/<		
Total no. of Graduation instances in V:P	1	1	0.58	0.52	1.11	+	0.01
Force	1	1	0.58	0.52	1.11	+	0.01
1. Quantification	1	1	0.58	0.52	1.11	+	0.01
1.1 Number	0	1	0.00	0.52		-	1.29
1.2 Mass/Presence	0	0	0.00	0.00	0.00	-	0.00
1.3 Extent	1	0	0.58	0.00		+	1.49
1.3.1 Distance:Time	0	0	0.00	0.00	0.00	-	0.00
1.3.2 Distance:Space	0	0	0.00	0.00	0.00	-	0.00
1.3.3 Scope:Time	0	0	0.00	0.00	0.00	-	0.00
1.3.4 Scope:Space	1	0	0.58	0.00		+	1.49
1.3.5 Scope	0	0	0.00	0.00	0.00	-	0.00
1.3.6 Frequency	0	0	0.00	0.00	0.00	-	0.00
2. Intensification	0	0	0.00	0.00	0.00	-	0.00
2.1 Quality:Isolating	0	0	0.00	0.00	0.00	-	0.00
2.2 Quality:Infusing	0	0	0.00	0.00	0.00	-	0.00
2.3 Process:Isolating	0	0	0.00	0.00	0.00	-	0.00
2.4 Process:Infusing	0	0	0.00	0.00	0.00	-	0.00
Focus	0	0	0.00	0.00	0.00	-	0.00
Upscaling	1	1	0.58	0.52	1.11	+	0.01

Downscaling	0	0	0.00	0.00	0.00	-	0.00
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Table A4.13 Distribution of Graduation Resources in V:P

	RF		NF			+/-	LL value
	English	Chinese	English	Chinese	>/<		
Total no. of Graduation instances in V:PQ	12	12	6.95	6.28	1.11	+	0.06
Force	12	12	6.95	6.28	1.11	+	0.06
1. Quantification	12	12	6.95	6.28	1.11	+	0.06
1.1 Number	0	1	0.00	0.52		-	1.29
1.2 Mass/Presence	0	0	0.00	0.00	0.00	-	0.00
1.3 Extent	12	11	6.95	5.76	1.21	+	0.20
1.3.1 Distance:Time	0	0	0.00	0.00	0.00	-	0.00
1.3.2 Distance:Space	0	0	0.00	0.00	0.00	-	0.00
1.3.3 Scope:Time	7	8	4.05	4.19	1.03	-	0.00
1.3.4 Scope:Space	0	0	0.00	0.00	0.00	-	0.00
1.3.5 Scope	5	3	2.90	1.57	1.84	+	0.73
1.3.6 Frequency	0	0	0.00	0.00	0.00	-	0.00
2. Intensification	0	0	0.00	0.00	0.00	-	0.00
2.1 Quality:Isolating	0	0	0.00	0.00	0.00	-	0.00
2.2 Quality:Infusing	0	0	0.00	0.00	0.00	-	0.00
2.3 Process:Isolating	0	0	0.00	0.00	0.00	-	0.00
2.4 Process:Infusing	0	0	0.00	0.00	0.00	-	0.00
Focus	0	0	0.00	0.00	0.00	-	0.00
Upscaling	12	12	6.95	6.28	1.11	+	0.06

Downscaling	0	0	0.00	0.00	0.00	-	0.00
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Table A4.14 Distribution of Graduation Resources in V:PQ

	RF		NF			+/-	LL value
	English	Chinese	English	Chinese	>/<		
Total no. of Graduation instances in V:Sk	2	2	1.16	1.05	1.11	+	0.01
Force	2	2	1.16	1.05	1.11	+	0.01
1. Quantification	2	2	1.16	1.05	1.11	+	0.01
1.1 Number	0	0	0.00	0.00	0.00	-	0.00
1.2 Mass/Presence	0	0	0.00	0.00	0.00	-	0.00
1.3 Extent	2	2	1.16	1.05	1.11	+	0.01
1.3.1 Distance:Time	0	0	0.00	0.00	0.00	-	0.00
1.3.2 Distance:Space	0	0	0.00	0.00	0.00	-	0.00
1.3.3 Scope:Time	0	0	0.00	0.00	0.00	-	0.00
1.3.4 Scope:Space	0	0	0.00	0.00	0.00	-	0.00
1.3.5 Scope	2	2	1.16	1.05	1.11	+	0.01
1.3.6 Frequency	0	0	0.00	0.00	0.00	-	0.00
2. Intensification	0	0	0.00	0.00	0.00	-	0.00
2.1 Quality:Isolating	0	0	0.00	0.00	0.00	-	0.00
2.2 Quality:Infusing	0	0	0.00	0.00	0.00	-	0.00
2.3 Process:Isolating	0	0	0.00	0.00	0.00	-	0.00
2.4 Process:Infusing	0	0	0.00	0.00	0.00	-	0.00
Focus	0	0	0.00	0.00	0.00	-	0.00
Upscaling	2	2	1.16	1.05	1.11	+	0.01

Downscaling	0	0	0.00	0.00	0.00	-	0.00
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Table A4.15 Distribution of Graduation Resources in V:Sk

	RF		NF			+/-	LL value
	English	Chinese	English	Chinese	>/<		
Total no. of Graduation instances in V:Su	2	0	1.16	0.00		+	2.98
Force	2	0	1.16	0.00		+	2.98
1. Quantification	2	0	1.16	0.00		+	2.98
1.1 Number	1	0	0.58	0.00		+	1.49
1.2 Mass/Presence	1	0	0.58	0.00		+	1.49
1.3 Extent	0	0	0.00	0.00	0.00	-	0.00
1.3.1 Distance:Time	0	0	0.00	0.00	0.00	-	0.00
1.3.2 Distance:Space	0	0	0.00	0.00	0.00	-	0.00
1.3.3 Scope:Time	0	0	0.00	0.00	0.00	-	0.00
1.3.4 Scope:Space	0	0	0.00	0.00	0.00	-	0.00
1.3.5 Scope	0	0	0.00	0.00	0.00	-	0.00
1.3.6 Frequency	0	0	0.00	0.00	0.00	-	0.00
2. Intensification	0	0	0.00	0.00	0.00	-	0.00
2.1 Quality:Isolating	0	0	0.00	0.00	0.00	-	0.00
2.2 Quality:Infusing	0	0	0.00	0.00	0.00	-	0.00
2.3 Process:Isolating	0	0	0.00	0.00	0.00	-	0.00
2.4 Process:Infusing	0	0	0.00	0.00	0.00	-	0.00
Focus	0	0	0.00	0.00	0.00	-	0.00
Upscaling	2	0	1.16	0.00		+	2.98

Downscaling	0	0	0.00	0.00	0.00	-	0.00
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Table A4.16 Distribution of Graduation Resources in V:Su

	RF		NF			+/-	LL value
	English	Chinese	English	Chinese	>/<		
Total no. of Graduation instances in V:U	7	2	4.05	1.05	3.87	+	3.47
Force	5	2	2.90	1.05	2.77	+	1.65
1. Quantification	1	1	0.58	0.52	1.11	+	0.01
1.1 Number	1	0	0.58	0.00		+	1.49
1.2 Mass/Presence	0	0	0.00	0.00	0.00	-	0.00
1.3 Extent	0	1	0.00	0.52		-	1.29
1.3.1 Distance:Time	0	0	0.00	0.00	0.00	-	0.00
1.3.2 Distance:Space	0	0	0.00	0.00	0.00	-	0.00
1.3.3 Scope:Time	0	0	0.00	0.00	0.00	-	0.00
1.3.4 Scope:Space	0	0	0.00	0.00	0.00	-	0.00
1.3.5 Scope	0	1	0.00	0.52		-	1.29
1.3.6 Frequency	0	0	0.00	0.00	0.00	-	0.00
2. Intensification	4	1	2.32	0.52	4.43	+	2.24
2.1 Quality:Isolating	4	1	2.32	0.52	4.43	+	2.24
2.2 Quality:Infusing	0	0	0.00	0.00	0.00	-	0.00
2.3 Process:Isolating	0	0	0.00	0.00	0.00	-	0.00
2.4 Process:Infusing	0	0	0.00	0.00	0.00	-	0.00
Focus	2	0	1.16	0.00		+	2.98
Upscaling	7	2	4.05	1.05	3.87	+	3.47

Downscaling	0	0	0.00	0.00	0.00	-	0.00
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Table A4.17 Distribution of Graduation Resources in V:U

Appendix 5 The Article of a Diamond Watch

29
一月

全新作品

DIOR VIII GRAND BAL PLUME腕表

为了欢庆鸡年的到来，Dior迪奥倾情呈现一款全新限量腕表佳作。



Dior VIII Grand Bal 标志性表款经过新颖演绎，将卓越的制表技术和高级定制独有的羽毛加工工艺合二为一。腕表表带以珍贵的红色鳄鱼皮为材质，与精钢表壳相得益彰。腕表搭载品牌独有的Dior Inversé 11 1/2自动上链机械机芯，摆陀的设计则以鸡年为灵感源泉，点缀精致柔美的白色羽毛，宛若旋转翩跹的裙摆般妙曼。表盘点缀金色太阳放射状饰纹，且呈现微妙的红色渐变，颗颗美钻在腕表上流光溢彩，美轮美奂。此款時計仅限量发售八十八枚。

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